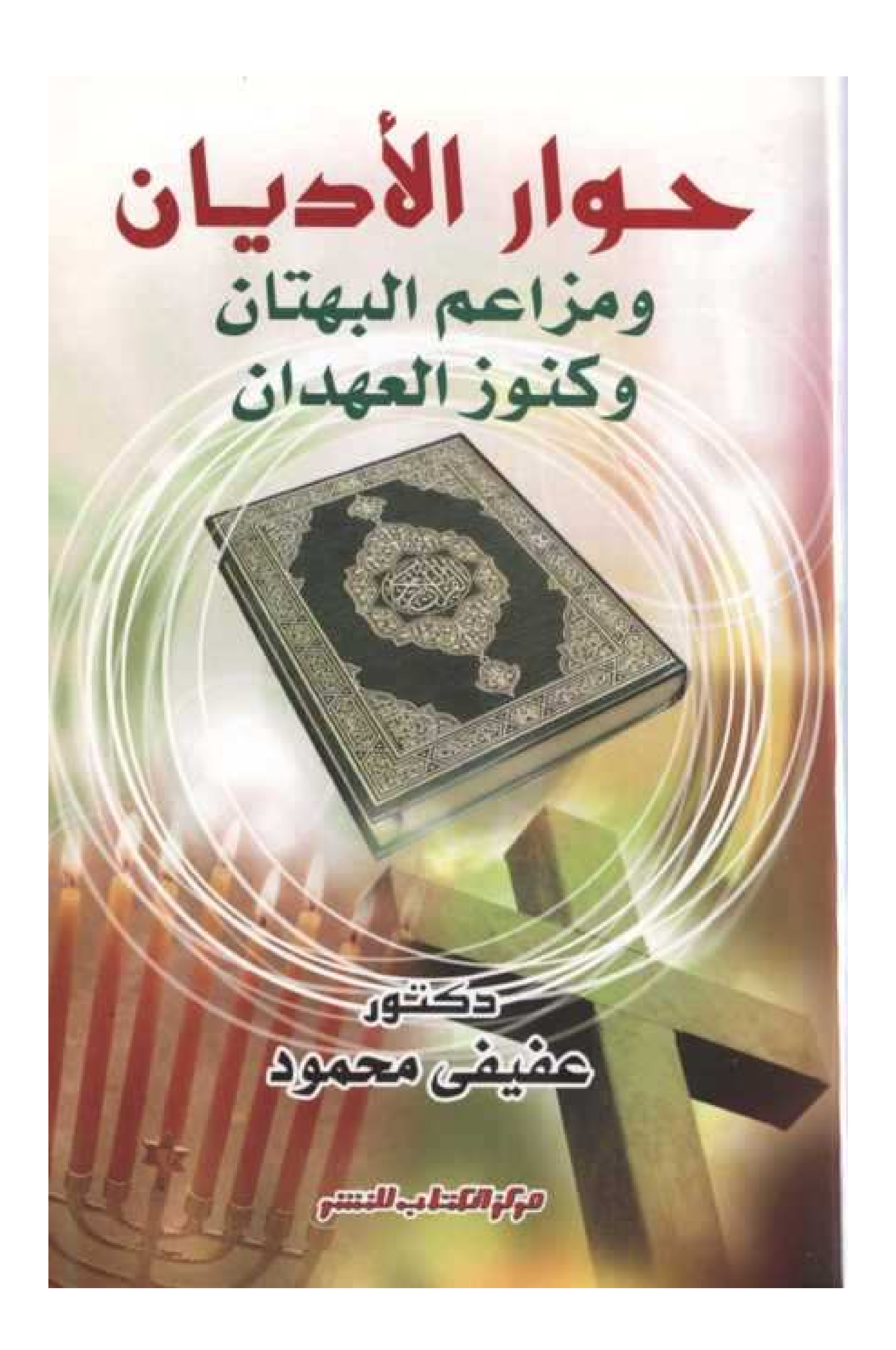
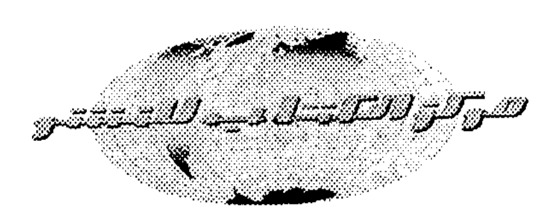

حوار الأديان
ومزاعم البهتان
وكنوز العهدان
دكتور
عفيفي محمود
مركز الكتاب للنشر

Hwar ala'dyan wmzaa'm albhtan wknouz ala'hdan

DR.Mahmoud afifi

Printing of the first

2007_1428



Dialouge of religions

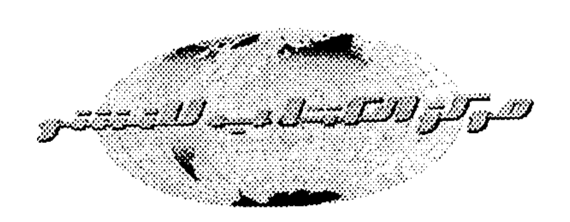
And allegations of falsehoods

peddled treassures and Covenants

DR.Mahmoud afifi

Printing of the first

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Presenting the writer

This series for to all Muslims and believers in God and his prophet Mohammad for most of the Prophet of God and for all writers books and articles attacking Islam most Prophet of Islam Mohammad is the messenger of Allah and his home and owners dear media who pray for them in every Prayer of the Prophet also for those who spread the cartoons obscene intending to jibe by added to the sanctity of our Prophet Mohammad and his home also honored for makers of the authors makers and promoters of a document the monk alleged bahira even know the extent abode our Prophet Mohammed is the messenger of God in their holy .book

As for to Vatican Pope ink larger Benedict XVI on what he claimed in the right of Islam in the right of Islam's Prophet Muhammad and Seoul God who said: "I am the first people' son of Mary in and the Hereafter prophets various their mothers, religion, one said: Lucane Moussa brothers .ourselves what to do his best but my

Valle all these and other dedicated the first part of this great series, with .replies who

and what we objectives that Thanks to God, the Lord of the worlds, which .God Lula

Glory to Allah your Lord and the head of Al-Ezz What describe, peace at the missionaries, thanks to God, Lord of the worlds. God bless our Prophet Muhammad illiterate prophet and God and his entourage and handed over.

Initiation

Nsfh which is best Verily We have granted you a manifest victory
LingoWare you what God
Place of y 'and the NPC Tajo is His blessings on you and Ehl like a straight road
To pray and to recognize the Light of lights 0 secret secrets <and Trellao only parts <The key to the door of the left <a tongue and Maulana Mohammad Mukhtar 0 and to his holy righteous 0 and his companions only option <back Yes, God will enjoy the <and returned the perfection of God <As befits His perfection.
No, thank God guided us to this IP, and we are humble to God nor Maana Z (custom).
No, thank God Alveo Inn Aliabdh Ahtab did not make it any crookedness (Cave «A does not say if the sea was Maada the nipples of my Lord, the sea before the NVA Tngd words of my Lord, even if we come to the mores of» a ~ (Cave:.
No, thy sight is just in the process and then go back to look Cottin
Here's a sight Khasia Hcio.
Z, and only God knows construed eat Imran: »).
The description of God the Almighty bless our Prophet in the Quran
Mahmaa THB greatest creation Mahtim

As described by the good Lord be glorified and exalted that Nur: Hey folks come to Ahtab hee

3 initiation and Solna ~ shows much of what ye used to hide the book and for many Ieno ~ come to you from God Vowoktab indicated Ka (Almatdp: »<).

Ka (Alnoo:« »a. ءThe Zaka »God saying in surat: ~ ~ j, a ~ ~ and 5 are à Means that God be given to the prophet Mohammed Noor Elaine ~ sha Allaah to guide them« or the guiding of the light Mohammed THB <who they want for themselves to guide!!

~ And ~ ~ E Chraun Azimi Ichere God ~ (pelleting: »» A

challenge the first part of your hands between 0, which ءIn this series attributed the bulk of Odar God continue to 0, God willing, we respond to

Mr. Alokran <Prophet bearing the Messenger ءthe haters of Islam and hate of Allah ~ 0 on the Zaami »

And made it up <and even accused by the majority of our Islam »our Quran and the great bulk <as well as respond to all Avtroh upon our Prophet Muhammad is the Messenger of Allah ~.

Mr. ءWe also respond to the authors of the book of Satan and all enemies

as well as respond to most of the Sufi orders of the People of the ءAlokran Book 0 of the Jews and Christians <God and guided them to the way of righteousness! !

It also addresses the response of the Salt of their own <restored prophets like Jesus. »~« ~ ~ Mohamed »or embody or photographed as they like! ! In Momat and photos from I think is Bvetp! ! 0 and even affect them and painted the God Almighty Gelatinously 0 0 and, God forbid, and oozing »0, because God is not nothing like Him on earth or in heaven! !

We also respond to the authors and promoters of so-called document

Aautiqp monk Buheira AA <, which has been revealed by God ءimaginary from the Sultan <And those who do wrong, Hoa greatest prophet, Muhammad is the Messenger of God ~ to what fate.

We also respond to the most ink »Pope Benedict XVI <what forged in the right of Islam and Islam's Prophet Muhammad is the Messenger of Allah Mmir» In the right of Muslims.

Nash Ne Ignored. A ~ Icouattat Ihilalat verses and the greatest books Maoist Alihlao <but mostly and 1 ~ a Alqr 0 Mo as the greatest book of life and religion and today, 1 to 0, but the brother of Mu Book Hereafter Bizz a ~ <and even after the fraternity house. A ! !

old ؛Also shed light in this series »on some verses of the Bible Bahaih Torah and the Gospel solemnity 0 What are the only lights on the soles of the meaning of these verses which Nassehy 0 and to the strengthening of the facts« Tjehdha that most communities of Jews, the enemies of Islam and a Achristien! <This quest is only the realization of this book a great Galilee o ~ 0 ~ Alai and ordered us to God through faith in Him and all the heavenly books.

And sinks Us string <in the depths of the oceans facts of the truth vast «Walid Alokran <Prophet Muhammad Mustafa ~ <Lord of the prophets and messengers.

And swim us the words of this chain in the seas and rivers for the family, such as Noah's Ark ؛financier God Mir everything for those who ship »Fall house of the Messenger of God ~ they ship to escape« from ؛Meath the attached, survived and leave them died and sank <, God forbid.

And fly us words with the breeze companions esteemed 0 and in particular the Caliphs bone 0 who Jehvhm scientists out of Bayt <and forgotten virtue of the four <Abu Bakr and Umar ibn al-Khattab, Uthman ibn Akan Ali bin

Abi Talib <God bless them all <and their dependents the Day of Judgement.

And did not notice the scholars that we pray at all pray at the Prophet ~ <and say to his family and peace «and ordered that Mustafa THB to Avoid Prayer Petra <which does not pray where God Mmahbh wholes
their God Jmiqa. ء<understanding Asahb customers and imams, but Allam

In the shake »Alllp fall of the fact to the fact« It is a yellow flower to flower, and

Jewel to jewel <0 and Hecoa so as not to tire of the continental> but Inhal the reader absorbed without cost 0 and smoothly.

Here we Tntrq to explain the meaning of God's children ~ a ~ a, as contained in the verses of the Bible.

Was elaborated by many authors and writers of the book 0 and fought in the meaning of the words Aaobina God AA <even Okdha their meanings <and ~ spirit of these writers and authors of this label but they have
and started ءdeveloped »Up Boggle Wa themselves in the sense Ifssounha whatever they want to match 0 and even adapt to their needs with their slogans <holy of them <and overbearing, but few sons of Adam ~ Tti »0 has sung them all these authors and writers from the People of the Book» in the meanings: God Aaobina AA <

Surround the nose and a fence halo illuminating lights of the sanctity of fatherhood of God Almighty to them and their filiation to God Almighty.
we meet a shadow over the meaning of ءHere we are in these next lines God Aaobina AA canceled from the Bible itself <so that we can and have the correct understanding <Atqiqy of meaning to them.

Here I am, O Odarkm authors and writers of the book 0 Qathla you:

Dear authors and writers of the book Come Ntow 0 ~ Btaal HH »word to both ou and us in the sense Atqiqy 0 _: AA Aaobina God in the Bible.
God Vabannop 0 is the true sense of servitude to God Almighty »one Sunday» individual Alsma <who begets not, nor Loyola 0 and was not stopped anyone.
And belong to God Almighty are: compliance with the orders of Allah namely: prohibitions to avoid <a. Do good deeds and avoid عAlmighty Alithat and vices.
And belong to God Almighty 0 is the belief in God the Almighty Creator Alokran 0 and faith in His Messengers, His Books, Mlazqth and the other day.

He told God Almighty I Ttinib _ «) in the first ~ Sfookbawaloyam sanitation eighth Ashoin verse (6) and ~:
6 No: -> <said that the alarm Slimafy your son Hoebnarpetyodiaoylofrixtogah layer. A son, and his father Ivaokovy ».
has chosen Sulaiman bin Awad peace be upon عAny was God Almighty them> so that the Solomon Taatenp) »Son of God 0 any slave, and a believer in God« and Messenger God »and even Mqgua pieces utensils and individuality of God <say OQO God Mahz meaning <it would be himself <is God Almighty alone and 0 and Baaliaih and proud nation <the father of Solomon Ttinb) »any BAS to Solomon, and a god, and replacing him.
This Alberp shook «paternity <does not mean whore or paternity body <but this is a lioness and the spirit of slavery and Iimaz 0 and the letter as it is the spirit of fatherhood and the divinity and Lordship and uniqueness and

Vodanip.
It is here shown not you that the lioness Salimaz Tóth «to God <is the lioness spiritual worship services and faith <and where they included the adoption of the oneness of God Almighty and Frdanith 0, as well as His father is God Almighty for Iez e Knuth« Dhy Parenting spiritual 0 undermines God Almighty where the meaning is as Salimaz Abd Allah and His Messenger <The Amtefah God Almighty <to be his slave and messenger and Mwmio Bouhdaip God Almighty and Frdanith.
Frnevs Ambassrokbawaloyam the first of the ninth and sanitation Alashrmn in verse (a) r:
15> and Ah Bao ~ Daodalup in front of each group said da Dmpaol you, O God of web Esso Ethel Father from eternity, and Aldalo it.
verse OQO David Tóth« as web Allaah 0 is the one God of ءIn the shake « Israel delegations Mamad 0 also recognized David Tóth «login as God is the father of a 0 and the Children of Israel from everlasting to everlasting God Nan 0 meaning the father of all human beings.
This Alberp 0 is only a lioness and the spirit of slavery and Aimaz and message, but a lioness

Adoption of the oneness of God Almighty that this is also 0 0 fatherhood is only a spirit of paternity and took Amtefa, for those who believe in God Almighty defined <as He says of the:
It handles all the righteous Aloara ~ a ~: 0 »<a.
And God Almighty is the godfather »Lord of one individual stood <all believers in God's name one Sunday gradient 0 0 Samad therefore Those individual Samad 0 Aljderon they ءbelievers in God's name one Sunday

are Almthakon to escribe God Aaobina AA.

If we look Bntop more inclusive to all sons of Adam <found it possible to God, in Metha ~ God Almighty on the sons ءcall them Jmiqa Aaobina AA of Adam in the spirit world, a (custom <»»>): The Akha Taking leave of the children Adam backs

Ocha Zoithm and they categorize themselves <Ist Boubacm said Blane Cha tell us that the Day of Resurrection, we were unaware of a Ka-hee. have seen Vokaroa Boaboubip and divinity of the ءSo all built upon all of but Nihdoa and Oqowa Jmiqa oneness and Vodinip Moiy ءAlmighty Almighty 0 immemorial 0 in a world only> Try 0 as adopted sons of Adam companions Babboudip God Almighty.

Permission can be grown sons of Adam Teth «Jmiqa canceled from the beginning of creation until the time God Aaobina AA 0 and to Iqguarna Jmiqa in the world of life that God Almighty <Retta and mace us 0 and we recognize also that we Jmiqa slaves to God Almighty.

both the believer and Alccaffry from ءEach of us like the Children of Adam ancient times until the tenderness <will find this certificate and the recognition of the old eternal 0 in the Book of God and His Holy Book:

Z is for this a ~ b does not leave Raider or great, but Ohamaha Ka) Cave: »d).

No, Everything have We recorded in a clear Yi ~ a: »<a.

No, No, do not forget to stray lobby Cook: »a.

As long as this book 7, 7, leave a small but significant Ohamaha <Ath CD is but from the creation of Adam Ttinb) until ءthat all men are sons of Adam < the time «will find an acknowledgment and this certificate Boaboubip and

divinity of the Almighty 0 All of us in his book on stature.

Here we are going to SFW Psalms <Deutsch verse in the Psalms (7) is on the Saz 0 I would like. Fein «:

-7:2>> EVORA ~ Bhp elimination of the Lord said ~ received Ibnrm Avaa for a day and your QC ». We find that in this verse <stressed that the At Lion of God <is the paternity of the spirit and Toe and selection and shooters <We also find in these ~ are to belong to God Almighty <is the filiation of the spirit of bondage, faith and throwers <and aspiring and the Salah, and piety.

Here we are landing on the ninth and Almsmo Ashoin ~ 0 a ~ are in A and 2: a - »Say Moe Lu ~ O sons of God have to lube a Majdal attributed.» .-> ~ Moe Loeb's the glory of his name. Isjh Wa in the beauty of the view of Mgah Se ..

This means that the sons of God are Elaine Iqamon attributed to the Lord and glory 0 any standardized and Tkadia «Tnrivia not ascribe to Him 0, then the sons of God they are. Believers in God <prophets and missionaries of the <and parents and good <they give to God Alain Mja name <one Sunday «individual Samad, Alai begets not, nor Loyola« It was not like unto Him.

The sons of God those <who find God Almighty «knowing and recognizing His Oneness« and recognizing him Baltnzih and sanctification and dignity, », greatness and pride.

Here we reach the Mzmowoaltasa eighty, which is on the lips of the Almighty in the verses of 0 6 No - 9 does not, namely:

6 .- Odhoeh Awfi oft divine father and a rock of my salvation. «7 .- condemned Bkwa also make it higher, Mello ~ Alord.»

-28 «To <to Dhoohaft Lha and Hmty and Ahdyeshet him.» -29 «Ohal and free, and a communication tool such as Alobdizle days Tans.»
divine spiritual ،In verses snick confirmed to us that the paternity of God is paternity Riba »As can be seen that filiation» sonship are slavery and faith »and follow the canons» and Amelvah for these people.
Valobop Ps Parenting Amtghae wali in order for this child insured Alambalh ، can not remain Khaa »of the only conditions that the paternity gel are ، filiation also can ،also invited a lot of Alwlven and writers.» G Ohec book slavery and ،not be sonship physical »The Darn» but his sons and Ohip sonship »» filiation limaip », and therein is where the, uh seen this Alabz 'n God is the one A White, the individual Samad, who ،believer in God Guide was not Yola »be efficient and was not lawful.
They also belong to God Almighty Itwar is the son of the insured Ptniih Lord Almighty for a partner and Aamend and the opposite.
Let Ba Jmiqa to Sfumlaky to reinforce and expand cultural, and looted the Isahaha _ I, in verse (6) Inspiration:
A: 6 - father and son heaping Sudaikrabh master. If you Oidoba laiwquahty. Although I master my fear ~ Where you said up Aljiodaiha priests despised for my name.
M in this verse convict God counted and Glen »Lord of the crop d» Lord of cicada not be it moon, the name of the Almighty, ،the angels »All priests not Bijlouna not be it Mmonh» Blane and Imitvlon that God has made them priests and soothsayers, Vombara predict Wen lying, he says, God Almighty for these priests:
A: Son laty m m at least as hallowed and respected his father, Valb he must honor his master and Totti e and respect,.

Introduction

If I was your father <and you, O priests, sons of Lee where my fear »and where respect and Oukary» Where unifying and Tkadisy?:

Valobop is Aboubip and God Almighty for His believing slaves, a paternity Oouh and took over the message> and descent is slavery to God Almighty Mahz of believers, the spirit of sonship and slavery »faith and unite God Almighty» one Sunday »individual Samad.

In chapter Alhaky of Sagomlaterm In Alabp publisher, namely:

Not a ~ oasis for both. Oliserilh Oasis Thalguetta

In this verse Iwk question of repudiation to the Lord and one father and one of Oasis »but God is the Creator God Waha Sunday, and this means that the Father is God Almighty» and that the Son is a person who believes in God. Permission to belong to God is the bondage Waha Sunday <and fatherhood of God is the Godhead to His believing slaves Bouhdanith.

This verse is the adoption of the oneness of God the One and Only <and the refutation of the doctrine of the Trinity Mukadami, Boghanimh three.

This verse stresses the Oneness of God, which you deny attributing the bulk of my authors. And the designation of God Aaobina AA may Sarhha John Amayan Meath Oerho Yahya ibn Zakariya, which Islam 0 Imrha beautiful and thorough you <O AK for iPhone and depressed people of the book, saying you in the Gospel of John chapter one «verse (2 a), namely:

A <a) - «The all but, yen Thbloh them gave He power to become children of God believe in his name

Permission to belong to God Almighty »is full of slavery to God Almighty» a faith full Bammm one God Sunday », as well as the fatherhood of God Almighty ~ <Aloha is the Godhead are full individual« the faithful on behalf of the one God, but ~, run «Samad.

So God Aaobina AA and that you Tngnon by authors and writers from the People of the Book »are the prophets and messengers and saints and the righteous <and the believers and familiar with? Namely, the sons of God are God's Almohads 0 and coupled with his individualistic and non-singularity

Altherk and the lack of peer and opposite and the Wa Doualold.

<This means that the God Obnam attributed the bulk of their Almqrhn that>> there is no god but Allah and no partner Hah <<.
onmouseout="this.style.backgroundColor='fff'"At first denied the sanitation of the Gospel of John, verse 4 does not, namely: A> 34 - Ava Ge I saw that T Cha Ha a Moibn God.
that Christ ﻊVgby rocked »Iqguar verse and the testimony of John the Baptist Tóth e« Jesus the son over the «m e Tóth» Son of God is the termination of any believer in God <0 ie the Messenger of Allah any prophet of God.
If we put the verse (12) and verse (34) of Chapter I of the Gospel of John <, we find that the Messiah Issa H. Tóth »had seen and approved the oneness of God Almighty.
As we also find that Jesus Christ Tteit »is the messenger of God, a 0 ~ a believer in God as one of Sun <deaf person» Guide was not Yola «It was not like unto Him.
These two verses 2 a »34 of Chapter I <~ e confirm that the consolidation <that are Tto GON in all forums ﻊinconsistent with the doctrine of the Trinity a ~ o, which alleged you authors and writers from the People of the Book God 0 guided you and us both Way.
And ask God to Ervguena all to the good and righteous and the farmer.
Glory Glory leave up what they describe, and peace on the senders and Praise be to Allah
Lumley Allaah bless our Prophet Mahma Aloky illiterate, and his family and peace and Hhabh
And those who do wrong, no turning the Solstice

Ted Har Z recently ~ bellows of literature, books, articles, 0 as Har well as the bellows of the groups Elmo ~ Alehudp and 1 ~ Almitrq Ni country microkernel and the Americas 0, which are exempt Mwlfoma, writers and Matqoha by a ~ father ~ Almekd ~ <and Ihirz Neha Islam that Trata Aloanm 0 and the greatest prophet Mohammed and Almnm Tin <allegedly Mwla. Almwlfoz, writers and 0 Idaoz. Azalmp D y wars the Arabs and the familiar Z Onha collection. World, but Taatiq for Mei Poh s ~ Testaments of the Bible and the Torah Alimekhel.
They Izamoz. Y familiar and the Arabs are the terrorist enemy Aloouho Alr Mtoy world ~ «dependent Alr what Ja. Ne Ktabam Gambler verses and visions, to love Sroma Ohwathm ~ Hto forgive Alabt Deba holy wars Alkhap 0 in order to intimidate Aloouho

Nglmy from around the world, Islam and Mu familiar «as far as Ataatdahm 0 and Alr end of their interpretations.

ﻋWorse, <as Mwla <authors and writers <Iroz Ne shook «Back wars Azaq Mai ~« ~ ~ Hungary. Any 1 0 and 1 as Azhor Z and telling the familiar 0 and even conversions from Islam to Aldeap a 0 ~ a

He claimed most Mwlny Alsaz. Y prophet baptized a bin your game type ~, Mo ~ ~ Inaz 1 Fold and preached Aligel 0 to love their own interpretation Khahi 1 to 0 for the verses of the Bible Alkha ~ 0, and their interpretations, which has since 1 Ohrathm alleged love! !

And human consumption of it. Y Ram Mwlgr Ashiyaz Muhammad as a prophet tab <Moo ~ ~ ~ ~ Warrior Elbe 0 ~ ~ ~ ~ Prophet Petrifying <and claimed as Twah Mwv passed ~ 0 Pmaadp

Monk camel Jewish apostate 1 to 0 and bin Ortp Vunl «but claimed they Manmanm 0. Rkpah for Mah and authors Almtds! !

And all your and effective these authors document alleged illusionary <they called Aautiqp monk Lakeoa AA »so that they can engage in a display of our Prophet ﻋMuhammad MBE» and even contaminate our Islam the greatest <and Idnoa Qur'aan and NOAA that God often ordered », but most do not ﻋthe word of God the old Senior know.

And Guo That is the 0 went many of the authors of the devil 0 to allegations and fabrications 0 on the Prophet Majesty Mohammed bin playing God Mmbb <and our most but we Kmlim and heels, the sons of Ismael ﻋonly ~ m «and our Quran great majority the son of Abraham them laam <not Ictvh these authors Aljha Bzh this <but disrespect and claimed that the Prophet ~ Ammir is the leader of terrorism in the Muslim world, and even calling as well as Annan voluptuous, overcome by lust for money and love of women <and love Aellatp hobby and love of invasions and wars, many «break the blood wealth of nations and even the acquisition of property. ﻋand disarmament

And a great disaster is a statement of the authors of the devil that the Zao and revealed but ﻋthe Koran to the Prophet in the cave of Eve is the devil, and not Gabriel e Tinb « Oiw ~ s to the revelation of the Prophet ~ Mmb 0 was the devil and his Alaba wig» It is not

Gabriel of the Holy Spirit e ~ ».

Worse still, that these esteemed authors »may Adera that our Prophet Muhammad ~ b has invented Islam <to realize its own whims» from the love of money »and love Naeh and greed Aellatp::

Even claim that the Prophet ~ Lasse »has helped» Satan in the Koran written <0-skelter to other forms of abuse and obscenities Lei Member States that they have no authority <or evaluate them on this evidence and allegations of fantasies and fabrications 0 Mckheo Ohrathm.

Tvven and those writers and authors »in insulting the Islamic religion <0 and the writing of the greatest and tarnish the image of the holy Prophet, Muhammad Bin Abdullah Mmbr 0 and that Bavetoadat and vulgarities and Sgaalat and Svahat» can not expect or imagine Sun

Sometimes attributing authorship Alqguan our Prophet loader ~ 0 and sometimes attribute the authorship of the Lady Khadija Bint Khuyla 0 together yolk'm Mahmha paper bin Nawfal »and sometimes attribute the authorship of the monk Buheira Jewish Murr ~ <arguing that this donor Nestorian, was aware of the full custom-built breached Testaments of the Bible the Torah and the Bible. ءand exits and the depths of HM Yale and sometimes these alleged authors <lwkdrn but that Satan is the one who inspired the A and Hoa, and sent down the Qur'an to Muhammad bin Abdullah meebo.

But I will remind all writers oath Levin and belonging to them and Mwily matter everywhere all those that say they have distorted our Prophet Mohammed Bin Mahbd God ~ <Vozkohm and psychological Bsdhar Isaiah 14:52 whacked a story:

((As many of you Effah Consul in. Mananoh was Amadmtoa Oktrmen USA as well as analyze and Besooukth Oktrmen PVR,. Blood)).

And meaning of Total that, as Avcguen you and you and you to many people, O Issa I passed, m «so Mahbdok and Djalok radiance, and Ocrkk me in the King and the then I am God ~ Salt you <that Tvdoa and maimed picture of landscape that ءoneness the Prophet, but you call it are fabrications and allegations 0 and Zhuraoppetana <Mbrka not any prophet or messenger, it was not even Mbo ~ any one of the sons of Adam and 0 so as not to be tempted by it and familiar with and worship Him alone as Mahbdok O Issa.

Is that not later ~ Isaiah's prophecy of the Prophet ~ »» What do you do all you writers and authors against the Prophet Muhammad ~? »Everything you're doing, and you for the grace of God we Muslims <is Al Hakim Murad expert so there عhaters Alhasdon is not even if it referred the Muslims worship the Prophet Muhammad ~.
Here we pause 0 with anchor Matt R Tonip and cartoons, which surprised the newspaper and Denmark 0 Qlatha in so many newspapers initial Intercostal, the intention Alasthn constructive creation by Sir Muhammad ~ <and mocking Islam and Muslims.

And even the appearance of Mam Oowobye print one of these died on the landing shirt pledged to distribute this shirt »drawing it» all who wish to wear ع<m is he himself wore Mjatha 0 and called Mohammed shirt <increase in mockery.
Mamt and revolutions and demonstrations in the collection throughout the Islamic world <European countries claim to apologize to our Prophet Muhammad and demanding ~ 0 Province Dcha these countries:!
And I think that an apology to the Prophet ~ ~ would not increase the Say Rah ~ and mocking
it can not detract from the amount Mustafa ~ »because God Almighty has said it had recommended:
Ka and you publicly for the creation of bone ~ Aakulm: »a.
And also because the Almighty said to him:
I will grant you your Lord Vodi ~ Aalvhy: Da. As well as the Almighty said:
No, unless you insist Fe is ~ »God ~) Repentance:.»).
To stand here in front of her »0 that eating verse in which God Victory format ~victory by the past 5 Ka. . So victory of God be glorified and exalted to the Prophet Mahmh ~ in the past <Ptbimillo all the prophets and messengers of former coming, »but confirmed the Almighty to the Prophets and Messengers of ex-» on the victory of our Prophet Mahmh as well as the support of ع~ »and faith» and ratification by calling Islam the greatest Almighty Allah bless our Prophet Muhammad Sih « 0 Bible and present in our hands as we will see on and in these pages <, God willing.
Dear Muslims, the province and the believers »weaken these vulnerable souls 0 times Miqtlhm a sleeve and anger »will عmaterial» The answer them from their Bible

Bidaaffhm psychologically and morally.

Have been entered into the devils among mankind and the jinn of the Treaty and NATO El Dine, Party and diabolical <which provides items to the need to address the debt of the Islamic <and even fought with intent to destroy it <so as to look to the religion of They started ruining the religion of the Islamic ፎIslam 0 is the enemy Aloouho them majority of each crime and terrorism « and accused the religion and the Prophet and Qoanh each defect <The party is sinful is that Islam is a religion of backwardness 0 and a religion of terrorism and extremism <but the greatest danger to systems Siamese <Government <and buildings and civilizations <but the terrorism Aloouha.
Will you will be Aslhon that God Almighty said in his book: "No, you know that God and Seoul ~ (Atjrat 0» no.
This verse is eloquent Tanny that the Messenger of Allah Muhammad Mustafa THB us and in us at any time, while forever.
Alrsusat and if a major sin in our religion, Islamic Books and literature <including the lies It is the biggest sin. ፎand fabrications
It was Khmy Maoukn Luther «founder, churches Po and Kstavc« teachings of Islam as a summarized Luther personal Prophet Mahma ~ b as a hunter ፎpoison Satanic prostitutes <and most in the orbit of the devil 0 and even claimed to Luther that the Koran is only a book Damned <terrible hopeless 0 Alawi is lies and Heraouat and Khera Fat! !
As well as summed up a ~ s Watt media in a distorted picture of the West in the Ormoh points:
A - Avi Islam is a religion meant a liar and Qahoev of the facts. No - that Islam is a religion of violence and the sword.
-3 That Islam is a religion of the rush to sexual desires. 4 that a Mahmh Mmbb Aquba Alcita in Houalemsik Antichrist.

in <the eighth ፎAnd Clack affect the author cuts Bush «seriously Alokpolaathlp Bush century Ashoy fled book Omahmh founder of the God of yen Marri ~ m and founder of the Whampoa ~ priority Muslims <<on the Islamic religion« and Amqa IA »as heretical

Mhristip inspired by the Bible <as well as to Muslims they degenerate races <and they
IA» Nebi ،are a group rats »as sacrilege of the Prophet Muhammad and Scotch THB
Warrior 0 and that man of sin and preached by the book size.
in, writing Omahmh and direction of Crescent ~, religion ،And dared Author Krj Wayne
that the adults in insulting the Prophet ~ ،diabolical and married telling that to the devil »
~ ~ 0 and Scotch him as a prophet desires» Prophet of pleasures and Saily women 0
and minus the rights of States and Peoples but Kry Bastammarha.
And even became a book «rhymes and life of the Prophet, Mahmh» «Made Kwoy
Bloticzm, and Alai insisted on changing the symbols of Islam and Muslims.
Scripture provider drawings many Boiip <depicting the Prophet ~ at the forms of Careca.
Boiip pun and degrading treatment.
has provided this book Bhoh ،He claimed Plotkin that it works as a guide to not children
anchor Matt 0 to illustrate the history of the Apostle THB <This author knows Tmaga
that rocked »anchor Matt contrary to Islamic law», it is presented at d large lofty to work
with him in design of this dock died that there are typing »Fovadwa Jmiqa breach of the
Despite ،reactions of Muslims all over the world 0 and even warned him not to anger
that, the construction of these anchor Matt himself» and regardless of the anchor Matt's
Z may resolve the Islamic world Ojmah <that ،drawing Plotkin of the Prophet ~ ~ ~
as cold-blooded ،describe our Prophet Muhammad is the Messenger of Allah THB
killer »
And that does not carry any charity.
Luke Cjeh Plotkin his book El Dine, impudent 0 Balco as a special magazine in Britain,
also stressed that ، DPSIR »that Islam is only religion crazy ،an article was published a
the article
Muslims of the worst offenders Onra in the world.

And more of that author and Axtoa Ichard Jess 0 to Brchiqp monk Buheira including the
alleged content of Hraat and fabrications on the Islamic religion and 0 on the Prophet of
Islam ~ »but on the Koran the word of God the blood of older pen.
As well as stated by the largest ink 0 Pope Benedict XVI <canceled from the Pope's
remarks about our Islam, the most despicable <and our prophet Muhammad is the
Messenger of Allah threatened Abb mercy »grace and outstanding 0 and master
Alokran.

And other literature, books, and many of the allegations and Aabatil. . Voafiky O Nation nation Mustafa Mmbr ~ 0 instead of cheers and ععof Islam »and Wake up O Muslims, O demonstrations and interrupt 0 and the claim seriously apologize» must respond to all party of the devil and the Alliance of fading. عthis falsehood, and slander of 0

I remind you and myself <Bath these writers and authors <of the pact with the devil 0 names of Allah <but they said the owner on عSay stripped to Jesus son of Mary, e Tinb a ~ ¥ «and that God, the greater a ~ in the form of a human <and other Aavetoaouat and allegations innovations and infinite.

I would like to draw your attention Dear Muslims <that Travieso, son of Mary Ttinb) was 0 but Bmjy, our Prophet عKha, M. prophets and messengers before him in a ~ Muhammad ~ was Alkha, m to Jsih prophets and messengers of ex-0, including Jesus, the son of Mary Ttinb).

Is sufficient pride Oh ~ «O Sol Allah you and him 0 that the Prophets and Messengers companions, including Jesus Menb)» ~ 0 reached behind you and even your Attamoa registered in the Far <Night Flowers.

Muhammad is the Imam of the Messengers and all Nabiyin «Mmlamh God and prayers for them all.

on the tongue of our Prophet Muhammad that عThe Almighty God has informed us Jesus ~ infestation »come and shows the end of time <the second appearance of Jesus Christ Jesus infestation)« But

Appears not as a messenger and a prophet », but as an advocate and ran from the guardians of God <the advocates of Islam and Altouhia Ihadp but that there is no god but Allah and Seoul ~ God.

We will pray Travieso Mino) behind a0 Z is expected Tti »» and will pray as we pray, we Muslims <all over the world.

And even told us that Essa Mohammed Mmir Tti »die» and will be buried next to Prophet Muhammad in Medina Mmbr.

Vikvina glory, O people of the book that Issa Mitt »parents would be the Islamic nation a and faith in our Prophet عare the advocates of theism, but not ~

God and Seoul.

And Hoa Our Prophet ~ Mmb: Aanhn Ooldbaissymenhm AA ~ people of the book. Not only did authors and writers of all this <but brilliant author of Sitaryohat movies to find

Mai Tti »» as well as films Joseph A Iq Ttini »» and fraternal find our Prophet Muhammad Mmbih <All of that material, God 0 and all we have, we would like this literature, books, 0 reply makes these ~ Wen think of all Fsharoh <but will re-think of these charges Matqaa »Sincef and many of them - God willing ~ 0 familiar with Islam and the Prophet ~ Aibr.

Was objected to many of these authors and writers, who appeared publicly that came down in the cave Mmbr ~ Eve is the devil <and not Gabriel Ttinb «.

O you Fballah authors Aljhabop minds outstanding <if Satan is the one who appeared and revealed to Prophet Muhammad Mmih 0 Was Satan will be required ~ ~ ~ to read the name of God who created or 0 would be required to read the name Ibliy?:

Better to ask than ~ Ibliy Mmbeh to read on behalf of the devil <and not on behalf of If Kaz Alqr since it adversely 0 Is Kaz Situao Satan himself tortured <0 and Tayyip Member Galleries and the Day of Resurrection <he and his followers and the presence of only Valse? Kaz Simidh or Satan himself and handed the same ones for?

Kaz Is Satan Wallace that he would teach deceived them and show them on the road to ruin and 0 Kheraz set <and even show them on the Jahm, God forbid?

But Tefnakht enemies bury authors and authors who hate Villa Mohamed Thbnh 0 the assurances as Alidq Khadija Rvy by God had ordered the Rtp <bin Vunl cousin <and Ogdtt him money <to compose and write this Alqraz ~ 0 and Ikbh authors Gambler <criticism Kaz paper on the considerable expertise and Testaments by the Bible and Alamajil?

Did you fall into Aljha Bzh of the authors and writers Boz God Almighty has challenged the Arabs, Persians and Adcoaz Jamaah Boz come surah of the Quran ml 0 and Kaz challenge, including 0 and jinn jinn Iblis.

Why no one came Surat ml fence Alqr as assistance Ibliy 0 or paper bin Nawfal <or Lakeoa Jewish apostate?

They challenged God every Alokoaz as they will not manage to come even though the verse ¬ 0 or Rfbjawar character ml: Yi or Taha 0 or pain even if they are blind to the hinterland, and that God has fled, dear judge Signs 0 even God save these verses Great <distortion is not only 0 but also from tradition or Alitiaz Bmlha at all 0 and so fled Alqr as is the Book of Allah 0, and his old one.

The high only when they mention those authors and writers Endowed that God is acceptable, the Islamic religion the greatest of all B-humans of the foot as acceptable,

God Almighty is the Islamic religion the greatest collection of the prophets and messengers from eternity, 0, and so fled Alqr as is the word of God the old one. God has said in Surat Al-Imran Daya 9 a 0 10 reads:

No, the religion with Allah is Islam and the different those who were given Ahtab only after knowledge had come, including a prostitute and Icgr Signs of Allah, Allah is swift at reckoning: ~: the Hajerk say converted to Islam and my face to God and follow a tell the Zain Scripture and illiterate Eoslemtem the Omlhoo has Ahtl Wa If you turn back, it author and God 0 5 »0 ~
Seer of His slaves ..~:. t.
~ 83 84 <85 it is stated: ىAs well as the remembrance of Allah in Surat Al-Imran, but «
I Iboukon Seek they other than the religion of God has in the safest of the Tans and the earth, and hate Kuaa
A aa aa aa: ~ 00 a »a AA 0 AA 0 A Aaoa
And return to e: _ We believe in Allah and what was revealed to us and revealed categorize Ibrahim
And Ismail, Izha ~ and Jacob and the Tribes and that given to the Musi and Aissi
Alnbern of a ~ a: a »<<a aa a 0 a ~ a aa aa aa aa aa a: ~ AA AAA.
Lord, do not Nfraah between one of them and we are a Muslim 8 ~:: And whoever seeks a loaned Islam as a religions
He will be losers in the hereafter AA ~: t.
Oil-Soma and the people of Cape Town, only 1 ~ Alma Bmh to note the word Z ~ a religion in Alas Ka (83 part), to know them that Islam is the addle of God.
Similarly, if we collected laxative Lallah (9 a) 0 with Lallah (85), we find:
No religion is me. Allah is Islam Z (»0) <~ and Leipzig Mckheo Islam, He will be the losers in the Hereafter Z (e» a.
The confirmed infestation hinted »on the lava Islam in the holy bigeye bone. Further, the all the news and Almrslan Alsapmaze and the Apostles I <, led by Abu ىon Islam Abraham bug reports then »:
~ What was Ibouahim a Jew nor a Christian but he was a Muslim and the nostalgia of the idolaters «(Al Imran:» »many newcomers were invited to Islam, by order of God as we see in Al-Imran (68) <(95).
Not that the first people to Bibouahim Zine Atbar »and Hoa Prophet and those who

believe God is

~ A faithful Al-Imran: «» a <~ ~ Say tree worship Allaah Alone Ibouahim Hanina and was idolaters OL Al-Imran: d »).

With lift in mind that we as Muslims believe in God the One Lord, people lying, the guide was Loyola did not have stopped anyone.

You, People of the Book <0 Jewish brothers believe that the infestation Mhuzeir «Son of God <but believes all your communities Sufism that God come in the last decade in human form 0 and, God forbid.

You, People of the Book <brothers Christians, believe that Mai Tóth. «Son of God <but believes all your communities Sufi <that Mai is God 0 might find in the human Mai that night or Yola <or be like Him, one in ءTravieso, son of Mary ~ ~ AA and God forbid all of His creation <nor in the earth or in heaven forever, but 0 fat and everything, and Yi ~.

that Jesus Christ Tnt ءAka has Koran 0 is the oldest holy books and the greatest ever humans did not call only to Islam and the text is: ء«

No, that Zhou was God bestows Ahtab wa ~ and prophethood, then say to people I Be servants of Allah and melody Be Ben what you know and what you book a hill and a Sun Ka Lo: »»).

»Commands that do not give up wa Almlazqp and the prophets as lords Oiomrkm infidelity hubby as you are Muslim Al-Omran, a Ka:. E a.

No, and Osola Ellen Brown Esso Ethel Ca a Al-Imran: «d).

Z When AHAs Mahisi them Alhgo said of Ansari, God said to the disciples we helpers of Allah wa ~ a Ka PANA Muslims Al-Imran: »»).

ءWe note here the word Z and ~, which means that God intended the Jews built Eser Il No, Our Lord revealed and we follow Allen nearest in Seoul with comprehensive yen OL Al-Imran: »» A.

And must also be the situation in mind <O authors haters and who hate the grace of God of Great 0 is Islam, <and our Prophet Muhammad and the Mall of God THB 0 to including the Holy Spirit <that ءMuslims all over the world believe in all Mlazqp God within Mlazqp God meaning <but most of the people of the Book of Christian brothers

be canceled from the most important beliefs <was the faith that the Holy Spirit Menbnthag of the Father, or from the Father and the Son Mqa.
This means that the brothers in the various schools of thought <believes some of them that the Holy Spirit of God has emerged 0, 0, God forbid, others believe that the Holy Spirit has emerged from the Son, Jesus Christ the son of Mary ~ »And God« and even believe that the Holy Spirit is 0 is a form of God the three in the doctrine of the Trinity «or the Holy Trinity and alleged.
»In the name of the Father and the Son and the Spirit God, and cast it as an oasis. Miiq him.
Must also be put authors and authors of the book in mind, we Kmlim all indicated ~ Earth Mgarabhae believe all books Maoist 0 and in particular, Tin Wah, Moses infestation «(during the cod« m) d and the Gospel of Jesus Tnt «(New Testament) <We believe rather Koran Walker, M. Mustafa book 0 ~ ~.
Most of the authors and writers <fanatics to the point of denying them the Torah <Some of them deny the Bible <but all writers and authors have agreed to hatred of Islam and hatred of our Prophet ~ Mary Messenger of Allah and the Koran deny Tmoqo Walker «m.
Indeed, most of the authors and Jewish writers have accused Issa Tóth »» that the author and prosecutor, 0, and they think they may Mbawa Issa Tteit «!
I remind you sign prophet of God <Jesus son of Mary Tteit »to the Jews who drove is« and God sent them a prophet and messenger of God, called for «and complementary to the Bible and the law of the prophets Alabakin <Gospel, saying to them:

He told them God Almighty in the Al-Imran verse (64):
: O People of the Book Come to common terms as between us and ~ not Enabh God does not only Nhuk the thing does not Itako each other Oopapa without God, they turn away, say Ashha Wa Szczecin ~ ~ and meaning dedicate it to you, the authors Endowed writers Aljha Bzh <also dedicate of the authors of a document giving the alleged Buheira «also dedicate it to ink Alokpo Pope Benedict XVI Pope Benedict XVI: No ~ ~ a ~: of the height and the height and the highest, and transcendence. The word is Muhammad the Messenger of Allah ~ <Connect the Illuminati, but most ꞓ not over the divine> a ~ Kony Muhammad Muhammad was a ~ ~.
In your Bible »Wim ꞓ anguish was the word«.

~ ~ Z constructive: at the equator and balance and truth and justice <or joint or Mutual or unified 0 0, equality and justice «or on the right path. No, us _: in testimony: "No God but Allah and Seoul Mahmh God ~ ~ ~: In the Torah and the Bible and Bcryatema Muhammad burden. "Oh, Almko Bonn and 0 and haters who hate for the grace of God of Great Islam <and mercy of God threatened Muhammad ibn Abdullah Mmillo <we, Muslims believe in the prophets and the variation of Bbh« from the beginning of creation until the end of Alokran.

And Bujae you book Almwlgon 0 Tel Aoun, who the Koran procession of human beings such as our Prophet Muhammad THB <or Lakeoa Jewish Almuto «or of the paper I'm Nawfal ع or inspired to Prophet Muhammad by Satan 0 Hebrews, God forbid. ~ I give you <Alamaandon you to paradise and Qoanna to the depths of this verse and insider eloquent Sura «shaking» verse is enough to refute all Afteraouatkm and Bmaouatkm and Amkm to our Islam

And our Prophet and our Quran <but all the prophets and messengers <including Moses 0 Issa them rallying <This is part of the text of the verse (285) from Surat Al-Baqara: ~ and institutional ~ n all believe in Allah and His angels, His books, Omch not nego ~ between one another of His messengers, and ~ Lua heard or ~ Ka, and in the epiglottis verse <command from God and scorching and frank. Alwal and, now, you and all the great authors Tabaikm all Mwidikm <Mmbr if Muhammad is the author of the holy Quran and Tdarn you claim 0 Why did not Muhammad in this verse is composed of: 0 Aalabd that Nfrty between Muhammad and all his messengers AA <because this is the nature of the soul Alpmirip ع If Muhammad is the author of the Qur'an would have said: the amnesty must distinguish between believers by ~ God's messengers and other AA <~ Weaver of any believers in God between Mohamed MB and the rest of the prophets and the variation of 0 and blessings If any well habitat Lakeoa Jewish apostate 0 or paper bin Nawfal ع or any other human beings <has authored the Qur'an or knees as you claim you esteemed authors <Why did not any of them ~ p it is the messenger instead of Mahma ~: Why did not order any of them believers to dictate, instead of praying to Muhammad

hundred: if the abelian is the author of the Quran <and suggestive to Muhammad Tmiir have said: the amnesty Nefer ~ between one of the Mlashkth, clerks and messengers AA <because Ibliy was it the angels who have been ordered generosity of Adam Tnt «<was better by to say: the amnesty Nfrty between one of the Mlashkth AA 0 and within the devil himself not to curse from the well of all that when 0 because we know that the devil was a peacock Angels 0 is supposed to recommend here a world of angels wholes 0 so as to guarantee Neve year curse and was 0 imposed on the devil to recommend all the books Maoist previous <, which was Satan's main reason for the distortion, erasing its venerable ء for it was he who had suggested to the parents and the priests and monks to incite wrapped on Ohoachehem <and cast them for Marka unifying .

But given Alim expert »Thalm that there Almlazqp from disobeyed» like Marut and Marut ء Allz yen may note people Sarh, therefore, not least given vindicate differentiate built Sun «n Mlashkth a <» h! The Louvre in mind that the devil was in the Almlazqp ء who Uh, they are a wali to prostrate to Adam Mitb Elkn Iblimy sticks and arrogant. And Kzllt know that most - if not all - brothers Almieiin »had considered AA Ouh Jerusalem ء a Omazm Almlazqp ء Hmurp images of God Almighty ء and very many of our brothers Almiien to consider the Holy Spirit, rooted in the Luo Almighty» or emerge from God and Christ Tinb ء »and even admitted to the Holy Spirit in the Trinity doctrine of the Trinity, uh Almekdmra Alokas AAA Amthalut sacred loyalty and this explained to us why not at least Holi Almighty: vindicate Nmrq between a Ps Mlashkth AA. Then we come to: fled! He did not say God Almighty: the amnesty NF s between one of his books Aae for the information given size meaning that Satan had lured Waffle Jews and Almipin ء Hattie Hrnoa the Torah and the Gospel »taken out most of the speech from Themes» Murad and God.
Because God is the Knower Alkhbay ء, when it pledged to ensure the Koran Bafez »forever and ever, and because the book Zllt Alaya, religion, and the other day and even Dar Alakhip ء This Belbays God Almighty:
No I Alzlmahroina we went to the Promise Keepers not (Dhadjr: 5).
It has been recognized by most authors and writers of the book, in Kthm and works, because the historians »ء that the Bible is the Old and New Testaments» may have

tampered with by the hands of Alokhar, parents, priests and bishops and monks. Is there evidence of distortion of the Bible »Ikpr and the order of s Avatkm you book Almwghein of the Book ، hostile to Islam?
And stop at Moulay Quoc attributed the bulk of this verse: each turbine nose awe-

Which is the chapter that this Qur'an, for n Gie expert <because God alone is the one who knows that the sand and the prophets Jmiqa have performed the whole message <and informed the heavenly books and 0 Okhojoha of human beings in the scope of the sacred ، He who knows that the Christians will worship Christ _ Neath «» that the Son of God «God forbid« or that God »was reflected in the form of humanity» and God forbid 0, when it knows that the devil was in the ranks of angels and disobeyed <and Clack Hao Ot and Marut »were angels Onzlhma God in the form of human» Fsia God ، note of the people and free! !
Please Dear authors, the book is compromised by our Prophet loader THB <and Aslahina and our Quran »to look us in mind and meditation 0 to Taatiguenoa that this verse alone is enough to refute all of Mazzamkm, ideas and Adeaouatkm Obscene <that Muhammad THB has authored and rode the Koran with the assistance of Buheira Jewish apostate 0 or 0 none of the humans or the devil Neve <that rocked »verse are bound to have touched m the claim that Satan is the revealed Quran <or it may Authored by »or with the assistance of any count on my fingers on the authorship.
ﯦ»I ." onmouseout="this.style.backgroundColor='#fff'"No FAO Would that Bowen Alqguan Am categorize their hearts locked Ka M'Hamed> d »a.
No, not you ~ Boone Alqguan Had it been from God ~ Mckheo-to-face Wa which differed greatly Z (remote far: »» A.
We Muslims »standing tall thanks to God, we» We are now in the first quarter of the fifteenth century after Alhjop are Mahmh »~ distortion did not extend to any of our Quran greatest ، 0, thank God, because God is Hafiz Quran Bill great ability. And the verse: _ Do not miss the Oasis of the Ka and a basket is a firm indication of the Almighty to mankind Issa Meath »because it comes in this verse is Great, and within the senders.
If we look at reflection in your Bible ، Dear authors and scribes, and haters of God bestowed on us as Muslims, we find 0, O Pharisees Guide> explicit but clear evidence », which affirms that Christ infestation» was a mortal prophet.

In Ivgel U ~ a: 30 Ehma Mwalzy I said, `Ioqym Baal J exalted continued its long-standing lesion Kaz, tribal,.
This is a night ~ <on the lips of John that a ~ <Yahya bin Zakaria peace be upon them <from your book a ~ o 0 O People of the book.
»Follow-Z comes Bel: which comes after me humans Messenger <Assih Jesus is Jesus son of Mary Meath) a
Maokdamy: in the line of prophets and messengers of God and prayers be upon them.
The scourge of enough before me: because God Almighty is to have a Jesus ~ Jesus Tenbt 5 of the five prophets of the first determination of the Apostles »As for myself I'm John, a ~ and then the Prophet of the Termination Date Posted 0 in a row and clique. Prophets and the Wesleyan.
Here is further proof "O People of the Book of Ivgel <U ~ a: 25» they asked him, and uttered to him, let alone descended Avi you are not Christ, nor Elijah, nor a ~, «3 e And Hoa question of the Pharisees to John the Baptist Tninb AA _ for this that the Pharisees combined Wa ~ John and Elijah, the Prophet Alkha «m Mohamed ~» peace and blessings be upon them all.
So Asimh Tninib) human beings <such as John and Elijah the Prophet Alhnatm «Here Takeyh and« machine, and a clear and certain knowledge of the Pharisees that the final prophet will come ~ Assih Tnnp ج. Therefore, the words of a Alfrbesbon (and the Prophet (a »any final prophet» Muhammad the Messenger of Allah ~.
And you, the iPhone and the authors of the book are a ~ 26 »27 ~ m a ~ ~ h I ~ U Ivgel and which indicate a clear and explicit on the spread of our Prophet Muhammad ~ ~:
A • 6 No - Oahabhm Iouha saying. The Oamh water, but he escaped and among you, based Alec Z are not Taovo ~.
A: 7 .- Mwalk Z comes, Follow-Z is unfailing Alec J Alec J I am not worthy Avi permitted Stop the John the Baptist infestation »» is Yahya bin Zakaria peace be upon them:>
God of Z are not Srno ~ <indicates that the intention here can not be Jesus Meath «» because all they know 0 and Jesus the son Moim cousin Yahya bin Zkoia peace be upon them »then, are the inter corrosive Tserbno Z ~ ~ ج» Mall is 0 God knew John the Baptist TCO ~ «» others do not know of the Pharisees <a certain Mckheo Issa H. ~ «», which is known to all the Pharisees, then, are the 0 Z are not alone compensate Fumh MP Mohammed is our prophet, the apostle of God.
The phrase: «Alec J unfailing Ace,« because the Prophet Muhammad Mmb, is the Seal

of the Prophets <a master of the Prophets and Messengers <a master Alokran all. The word among you, DVI Qatm «ء recognition of John the Baptist!. Tteit n AA and Irfan him that our ~ THB is the first creation is a 0 ~, but all» D because it is in all nations from ancient times to the end of time.
This confirms the words of God Almighty in Qguanh Alcardm:
No, and know Azimi, Seoul God ~ Z (rooms: »).
This recognition of the prophet of God John the Baptist infestation «» Mckheo that due to resolve in a shoe straps Prophet Messenger of Allah ~ Eri agency of the greatness and

Mihd God and her mother ء authors, Cape Town, we love Moses 0 e Neath) and Sama Muramh blame touching «God and witnessed the city for <we love May infestation« Heaven and Ingelh
Tangent <but to pray and to recognize all the news, bitter Mezz 0 Vfro glory and none of them collectively.
And so, we believe that the May Tóth «» HD was posing Bingelh tangent of the Holy Cap «but we believe that God raised him pain ء invoked us Mjth Nany <or second appearance <0 in the last decade as we have beads insulting Muhammad.
We do not ask you to <Alha Whedon and her mother who hate the light of God and all Mwmdmkm 0 and Mapekm <Mahbuna also love you to <or Badllona berserk is not the same dignity.
But all we ask of you <mother Authors and Cape «Alha Whedon to Islam, who hate the Prophet of Islam« Do not Mhnoa Immlamna Alhanaf <not Shajmoa Dmanana Islamic 0 and Messenger a ~ Vm 0 and not Mikkoa in Mranna bone <Visalamna Alhanaf <is amusing mute e to urge their parents imbalance between «ء Z Ibouahim was a Jew nor a Christian and ~ was upright, a Muslim and was of Almusharkn _ (Al-Imran:» 0).
We ask you as well as authors and 0 her mother from the people of Cape Town Cape Town 0 Mhnoa Nbena not the greatest Muhammad is the Messenger of God ~ as found you in Cabacm tangent <in the Gospel of John chapter one verse 19: da only son Alec J Honey bosom of the Father »Vnebena Mohammed is the Prophet Alouha ~ <and insured Aloouho of news and Almmermln «, which was a component named Mlasma Las. Self, vowel ~ <to God <This is the meaning <Alec J Hoferm bosom of the Father », and this description is not only Mntby Nebena Mahma Messenger of Allah Thbnh <, in

Alnhadh Alisalamh Mohammad Al-Val:
(There is no god but Allah loader and Seoul, God is a.
Fmjb you may be what the people of Cape Slahzawa Mocdoa and that the name of Mohammed Nebena Mmbir Fu Alouhd which is adjacent to »any in the bosom of the name of the self, God Alilhmh ~ <, in the

Islamic martyrdom (a ~ ~) »and hope you O people of the book be canceled from the authors and book» should not Thinwa Qguanna »because the book on the Resurrection (the other day» or the Day of Judgement)> but Stalmon later that the book hereafter. <, God willing Almighty.
And to comment on the inevitable pain ε ask yourselves, authors, writers, and the enemies of Islam: Is if Satan is the home of the Qur'an, then how was Satan 0 Idar people. Li Oneness of God and obey His Messenger ~ THB? But how the devil Idar people to prayer, almsgiving and fasting »Pilgrimage to the House brevirostris God Almighty? «It and how we Idar Ibliy <Science, a foe of the Prophets» and in particular ε believers to pray to the Prophet Muhammad is the Messenger of Allah THB? <You Fballah Why did not the devil tells us that we find him «also asked Jesus infestation» to find him a Ijoppe 0 throughout R into days? ! !
And we will know that in the following pages, God willing.
Why did not the devil Yamuna prayer and peace be upon himself? 0 Why did not the administration of orders
Worship him and others of his followers Obalsp »and Obnach» and Oxiamha. ! !
And Why. Satan did not Yamuna Batj him in places dirt and impurities? Why did not you order us to Satan worship idols and polytheism?
Why and how the devil Ituaa Neve Onra strongest punishment <from the Almighty? If we look at and we gazed in the AL) Aalmsdaa »(Al-Tibet)» to show you the right <O Authors and writers, everyone knows that my father inspired to flame and his wife work they have done evil Prophet Muhammad is the Messenger of Allah ~ <is the devil to his God (Beelzebub).
How can that Satan is revealed to Abe and his wife, flame 0, then rocked in Ituadhm »Sura they are entering the fire is not inevitable? 0 and even miracles Alokpo »Dear authors and book the enemies of Islam <Why did not utter Abu flame or his wife or both of the certificate? »Even give false and falsehood and slander <or Balinva ~, hypocrisy ε

even ask the Lord of Muhammad Muhammad placed where this sura after spoken testimony.

Jmiqa have read in your Bible request Btsbol of Travieso Dteit «d ء to find him, but Jesus Tóth» »Obo Satan that we must not prostrate only to God Per Sunday.

~ God Is God?! This is evidence on slavery and human prophet of God ~ a Meath

If the devil shake »hatred for the Prophet of Allah Isa» what makes him love our Prophet Muhammad peace and blessings be upon him?

But what makes the devil to come down to our Prophet Muhammad ~ Qootha Idar people to the noble values and ideals? <But what makes the devil Yale عو people and especially the faithful to prayer and peace be upon the Prophet Muhammad and Seoul Miba God?

Fletiguen authors and book the enemies of the media that the Qur'an is a revelation from God one Sunday <and is assured by the Prophet Issa Tnit »In the Bible has said about our Prophet Muhammad Miep:« not speak for him, but all, here heard Iqtrl ».

This corresponds to the verse: (The Star: 3 ء 4): ~ and i ~ are a ئ ~ ~ «a 0» 0 »0 ~ ~ a ~ ~:. Do not ~ _ ~ (~ ~ ~ ~ No, not for

It should be noted writers and authors of the book <Ely constructive Islam and the Prophet of Islam ~ Mahma Alhny that the names God Almighty <also said in the Quran:~

»Al_husni Vadaara names and give up, who won in the Knight Hiljl recompensed for what they were doing ka) Aloawav:> »<a.

In this verse commanded by God Almighty to vow, Ntok profanity and Iisrcn in the names Alhny 0 and told us that they be recompensed for what they use profanity and Isrcn in this beautiful names which God made him 0 and blessed many of which Ianaaqo the Prophet Muhammad, the Messenger of Allah ~ ء that God the Almighty has granted most of these names and give them

To Habiba and Mstefah and Prophet Muhammad the Messenger of Allah Tmiira also said in the Quran Aziz:

If I was your father <and you, O priests, sons of Lee where my fear 0 »and where respect and Oukary» Where unifying and Tkadisy?:

Valobop is Aboubip and God Almighty for His believing slaves, a paternity Oouh and

took over the message> and descent is slavery to God Almighty Mahz of believers, the spirit of sonship and slavery »faith and unite God Almighty» one Sunday »individual Samad.

In chapter Alhaky of Sagomlaterm In Alabp publisher, namely:

~. ».- Not a ~ oasis for both. Oliserilh Oasis Thalguetta 3

In this verse Iwk question of repudiation to the Lord and one father and one of Oasis »but God is the Creator God Waha Sunday, and this means that the Father is God Almighty» and that the Son is a person who believes in God. Permission to belong to God is the bondage Waha Sunday <and fatherhood of God is the Godhead to His believing slaves Bouhdanith.

This verse is the adoption of the oneness of God the One and Only <and the refutation of the doctrine of the Trinity Mukadami, Boghanimh three.

This verse stresses the Oneness of God, which you deny attributing the bulk of my authors. And the designation of God Aaobina AA may Sarhha John Amayan Meath Oerho Yahya ibn Zakariya, which Islam 0 Imrha beautiful and thorough you <O AK for iPhone and depressed people of the book, saying you 0 in the Gospel of John chapter one «verse (2 a), namely:

A <a) - «The all but, yen Thbloh them gave He power to become children of God believe in his name ꞓ.

Permission to belong to God Almighty »is full of slavery to God Almighty» a faith full Bammm one God Sunday », as well as the fatherhood of God Almighty ~ <Aloha is the Godhead are full individual« the faithful on behalf of the one God, but ~, run «Samad.

So God Aaobina AA and that you Tngnon by authors and writers from the People of the Book »are the prophets and messengers and saints and the righteous <and the believers and familiar with? Namely, the sons of God are God's Almohads 0 and coupled with his individualistic and non-singularity 0

Altherk and the lack of peer and opposite and the Wa Doualold.

This means that the God Obnam attributed the bulk of their Almqrhn that>> there is no god but Allah and no partner Hah <<.

At first denied the sanitation of the Gospel of John, verse 4 does not, namely: A> 34 - Ava Ge I saw that T Cha Ha a Moibn God.

Vgby rocked »Iqguar verse and the testimony of John the Baptist Tóth e« ꞓ that Christ

Jesus the son over the «m e Tóth» Son of God is the termination of any believer in God <0 ie the Messenger of Allah any prophet of God.
If we put the verse (12) and verse (34) of Chapter I of the Gospel of John <, we find that the Messiah Issa H. Tóth »had seen and approved the oneness of God Almighty.
As we also find that Jesus Christ Tteit »is the messenger of God, a 0 ~ a believer in God as one of Sun <deaf person» Guide was not Yola «It was not like unto Him.
These two verses 2 a »34 of Chapter I <~ e confirm that the consolidation <that are inconsistent with the doctrine of the Trinity a ~ o, which alleged ܭ Tto GON in all forums you authors and writers from the People of the Book God 0 guided you and us both Way.
And ask God to Ervguena all to the good and righteous and the farmer.
Glory Glory leave up what they describe, and peace on the senders and Praise be to Allah
Lumley Allaah bless our Prophet Mahma Aloky illiterate, and his family and peace and Hhabh
And those who do wrong, no turning the Solstice

Ted Har Z recently ~ bellows of literature, books, articles, 0 as Har well as the bellows of the groups Elmo ~ Alehudp and 1 ~ Almitrq Ni country microkernel and the Americas 0, which are exempt Mwlfoma, writers and Matqoha by a ~ father ~ Almekd ~ <and Ihirz Neha Islam that Trata Aloanm 0 and the greatest prophet Mohammed and Almnm Tin <allegedly Mwla. Almwlfoz, writers and 0 Idaoz. Azalmp D y wars the Arabs and the familiar Z Onha collection. World, but Taatiq for Mei Poh s ~ Testaments of the Bible and the Torah Alimekhel.
They Izamoz. Y familiar and the Arabs are the terrorist enemy Aloouho Alr Mtoy world ~ «dependent Alr what Ja. Ne Ktabam Gambler verses and visions, to love Sroma Ohwathm ~ Hto forgive Alabt Deba holy wars Alkhap 0 in order to intimidate Aloouho Nglmy from around the world, Islam and Mu familiar «as far as Ataatdahm 0 and Alr end of their interpretations.
Worse, <as Mwla <authors and writers <Iroz Ne shook «Back wars Azaq Mai ~« ~ ~ ܭ Hungary. Any 1 0 and 1 as Azhor Z ~ ~, and telling the familiar 0 and even conversions from Islam to Aldeap a 0 ~ a ~! .
He claimed most Mwlny Alsaz. Y prophet baptized a bin your game type ~, Mo ~ ~ Inaz

1 Fold ~ ~ 0 and preached Aligel 0 to love their own interpretation Khahi 1 to 0 for the verses of the Bible Alkha ~ 0, and their interpretations, which has since 1 Ohrathm alleged love! !
And human consumption of it. Y Ram Mwlgr Ashiyaz Muhammad as a prophet tab <Moo ~ ~ ~ ~ Warrior Elbe 0 ~ ~ ~ ~ Prophet Petrifying <and claimed as Twah Mwv passed ~ 0 Pmaadp
Monk camel Jewish apostate 1 to 0 and bin Ortp Vunl «but claimed they Manmanm 0. Rkpah for Mah and authors Almtds! !

And all your and effective these authors document alleged illusionary <they called Aautiqp monk Lakeoa AA »so that they can engage in a display of our Prophet Muhammad MBE» and even contaminate our Islam the greatest <and Idnoa Qur'aan ء the word of God the old Senior ء and NOAA that God often ordered », but most do not know.
And Guo That is the 0 went many of the authors of the devil 0 to allegations and fabrications 0 on the Prophet Majesty Mohammed bin playing God Mmbb <and our most only ~ m «and our Quran great majority ء but we Kmlim and heels, the sons of Ismael the son of Abraham them laam <not Ictvh these authors Aljha Bzh this <but disrespect and claimed that the Prophet ~ Ammir is the leader of terrorism in the Muslim world, and even calling as well as Annan voluptuous, overcome by lust for money and love of women <and love Aellatp hobby and love of invasions and wars, many «break the blood and disarmament ء wealth of nations and even the acquisition of property.
And a great disaster is a statement of the authors of the devil that the Zao and revealed the Koran to the Prophet in the cave of Eve is the devil, and not Gabriel e Tinb «ء but Oiw ~ s to the revelation of the Prophet ~ Mmb 0 was the devil and his Alaba wig» It is not
Gabriel of the Holy Spirit e ~ ».
Worse still, that these esteemed authors »may Adera that our Prophet Muhammad ~ b has invented Islam <to realize its own whims» from the love of money »and love Naeh and greed Aellatp::
Even claim that the Prophet ~ Lasse »has helped» Satan in the Koran written <0-skelter to other forms of abuse and obscenities Lei Member States that they have no authority <or evaluate them on this evidence and allegations of fantasies and

fabrications 0 Mckheo Ohrathm.
Tvven and those writers and authors »in insulting the Islamic religion <0 and the writing of the greatest and tarnish the image of the holy Prophet, Muhammad Bin Abdullah Mmbr 0 and that Bavetoadat and vulgarities and Sgaalat and Svahat» can not expect or imagine Sun

Sometimes attributing authorship Alqguan our Prophet loader ~ 0 and sometimes attribute the authorship of the Lady Khadija Bint Khuyla 0 together yolk'm Mahmha paper bin Nawfal »and sometimes attribute the authorship of the monk Buheira Jewish Murr ~ <arguing that this donor Nestorian, was aware of the full custom-built breached and exits and the depths of ҽ Testaments of the Bible the Torah and the Bible.
HM Yale and sometimes these alleged authors <Iwkdrn but that Satan is the one who inspired the A and Hoa, and sent down the Qur'an to Muhammad bin Abdullah meebo.
But I will remind all writers oath Levin and belonging to them and Mwily matter everywhere all those that say they have distorted our Prophet Mohammed Bin Mahbd God ~ <Vozkohm and psychological Bsdhar Isaiah 14:52 whacked a story:
((As many of you Effah Consul in. Mananoh was Amadmtoa Oktrmen USA as well as analyze and Besooukth Oktrmen PVR,. Blood)).
And meaning of Total that, as Avcguen you and you and you to many people, O Issa I passed, m «so Mahbdok and Djalok radiance, and Ocrkk me in the King and the oneness ҽ then I am God ~ Salt you <that Tvdoa and maimed picture of landscape that the Prophet, but you call it are fabrications and allegations 0 and Zhuraoppetana <Mbrka not any prophet or messenger, it was not even Mbo ~ any one of the sons of Adam and 0 so as not to be tempted by it and familiar with and worship Him alone as Mahbdok O Issa.
Is that not later ~ Isaiah's prophecy of the Prophet ~ »» What do you do all you writers and authors against the Prophet Muhammad ~? »Everything you're doing, and you haters Alhasdon ҽ for the grace of God we Muslims <is Al Hakim Murad expert so there is not even if it referred the Muslims worship the Prophet Muhammad ~.
Here we pause 0 with anchor Matt R Tonip and cartoons, which surprised the newspaper and Denmark 0 Qlatha in so many newspapers initial Intercostal, the intention Alasthn constructive creation by Sir Muhammad ~ <and mocking Islam and

Muslims.

And even the appearance of Mam Oowobye print one of these died on the landing shirt <m is he himself wore ء pledged to distribute this shirt »drawing it» all who wish to wear Mjatha 0 and called Mohammed shirt <increase in mockery.
Mamt and revolutions and demonstrations in the collection throughout the Islamic world <European countries claim to apologize to our Prophet Muhammad and demanding ~ 0 Province Dcha these countries:!
And I think that an apology to the Prophet ~ ~ would not increase the Say Rah ~ ء and mocking
0 it can not detract from the amount Mustafa ~ »because God Almighty has said it had recommended:
Ka and you publicly for the creation of bone ~ Aakulm: »a.
And also because the Almighty said to him:.

CHAPTER one

Mohammed's first creation, and sections of the God Almighty stars sites

I will grant you your Lord Vodi ~ Aalvhy: Da. As well as the Almighty said:
No, unless you insist Fe is ~ »God ~) Repentance:.»).
To stand here in front of her »0 that eating verse in which God Victory format ~ ~ ~ ~ victory by the past 5 Ka. . So victory of God be glorified and exalted to the Prophet Mahmh ~ in the past <Ptbimillo all the prophets and messengers of former coming, »but confirmed the Almighty to the Prophets and Messengers of ex-» on the victory of our Prophet Mahmh ~ »and faith» and ratification by calling Islam the greatest ء as well as the support of Almighty Allah bless our Prophet Muhammad Sih « 0 Bible and present in our hands as we will see on and in these pages <, God willing.
Dear Muslims, the province and the believers »weaken these vulnerable souls 0 times material» The answer them from their Bible ء Miqtlhm a sleeve and anger »will Bidaaffhm psychologically and morally.

Have been entered into the devils among mankind and the jinn of the Treaty and NATO El Dine, Party and diabolical <which provides items to the need to address the debt of the Islamic <and even fought with intent to destroy it <so as to look to the religion of Islam 0 is the enemy Aloouho them ء They started ruining the religion of the Islamic majority of each crime and terrorism « and accused the religion and the Prophet and Qoanh each defect <The party is sinful is that Islam is a religion of backwardness 0 and a religion of terrorism and extremism <but the greatest danger to systems Siamese <Government <and buildings and civilizations <but the terrorism Aloouha.
Will you will be Aslhon that God Almighty said in his book: "No, you know that God and Seoul ~ (Atjrat 0» no.
This verse is eloquent Tanny that the Messenger of Allah Muhammad Mustafa THB us and in us at any time, while forever.
Alrsusat and if a major sin in our religion, Islamic Books and literature <including the lies and fabrications ء It is the biggest sin.
It was Khmy Maoukn Luther «founder, churches Po and Kstavc« teachings of Islam as a poison Satanic ء summarized Luther personal Prophet Mahma ~ b as a hunter prostitutes <and most in the orbit of the devil 0 and even claimed to Luther that the Koran is only a book Damned <terrible hopeless 0 Alawi is lies and Heraouat and Khera Fat! !
As well as summed up a ~ s Watt media in a distorted picture of the West in the

Muslims of the worst offenders Onra in the world.

And more of that author and Axtoa Ichard Jess 0 to Brchiqp monk Buheira including the alleged content of Hraat and fabrications on the Islamic religion and 0 on the Prophet of Islam ~ »but on the Koran the word of God the blood of older pen.
As well as stated by the largest ink 0 Pope Benedict XVI <canceled from the Pope's remarks about our Islam, the most despicable <and our prophet Muhammad is the Messenger of Allah threatened Abb mercy »grace and outstanding 0 and master Alokran.
And other literature, books, and many of the allegations and Aabatil. . Voafiky O Nation of Islam »and Wake up O Muslims, O ء nation Mustafa Mmbr ~ 0 instead of cheers and demonstrations and interrupt 0 and the claim seriously apologize» must respond to all this falsehood, and slander of 0 ء party of the devil and the Alliance of fading.
I remind you and myself <Bath these writers and authors <of the pact with the devil 0 Say stripped to Jesus son of Mary, e Tinb ء names of Allah <but they said the owner on a ~ ¥ «and that God, the greater a ~ in the form of a human <and other Aavetoaouat and allegations innovations and infinite.
I would like to draw your attention Dear Muslims <that Travieso, son of Mary Ttinb) was Kha, M. prophets and messengers before him in a ~ ء 0 but Bmjy, our Prophet Muhammad ~ was Alkha, m to Jsih prophets and messengers of ex-0, including Jesus, the son of Mary Ttinb).
Is sufficient pride Oh ~ «O Sol Allah you and him 0 that the Prophets and Messengers companions, including Jesus Menb)» ~ 0 reached behind you and even your Attamoa registered in the Far <Night Flowers.
Muhammad is the Imam of the Messengers and all Nabiyin «Mmlamh God and prayers for them all.
The Almighty God has informed us ء on the tongue of our Prophet Muhammad that Jesus ~ infestation »come and shows the end of time <the second appearance of Jesus Christ Jesus infestation)« But

Appears not as a messenger and a prophet », but as an advocate and ran from the guardians of God <the advocates of Islam and Altouhia Ihadp but that there is no god but Allah and Seoul ~ God.

We will pray Travieso Mino) behind a ~ 0 ~ Z is expected Tti »» and will pray as we pray, we Muslims <all over the world.

And even told us that Essa Mohammed Mmir Tti »die» and will be buried next to Prophet Muhammad in Medina Mmbr.

Vikvina glory, O people of the book that Issa Mitt »parents would be the Islamic nation a ~ 0 are the advocates of theism, but not ~ ﻉ and faith in our Prophet ~ ~ God and Seoul.

And Hoa Our Prophet ~ Mmb: Aanhn Ooldbaissymenhm AA ~ people of the book. Not only did authors and writers of all this <but brilliant author of Sitaryohat movies to find Mai Tti »» as well as films ~ Joseph A ~ Iq Ttini »» and fraternal find our Prophet Muhammad Mmbih <All of that material, God 0 and all we have, we would like this literature, books, 0 reply makes these ~ Wen think of all Fsharoh <but will re-think of these charges Matqaa »Sincef and many of them - God willing ~ 0 familiar with Islam and the Prophet ~ Aibr.

Was objected to many of these authors and writers, who appeared publicly that came down in the cave Mmbr ~ Eve is the devil <and not Gabriel Ttinb «.

O you Fballah authors Aljhabop minds outstanding <if Satan is the one who appeared and revealed to Prophet Muhammad Mmih 0 Was Satan will be required ~ ~ ~ to read the name of God who created or 0 would be required to read the name Ibliy?:

Better to ask than ~ Ibliy Mmbeh to read on behalf of the devil <and not on behalf of

If Kaz Alqr since it adversely 0 Is Kaz Situao Satan himself tortured <0 and Tayyip Member Galleries and the Day of Resurrection <he and his followers and the presence of only Valse? Kaz Simidh or Satan himself and handed the same ones for? Kaz Is Satan Wallace that he would teach deceived them and show them on the road to ruin and 0 Kheraz set <and even show them on the Jahm, God forbid?

But Tefnakht enemies bury authors and authors who hate Villa Mohamed Thbnh 0 the assurances as Alidq Khadija Rvy by God had ordered the Rtp <bin Vunl cousin <and Ogdtt him money <to compose and write this Alqraz ~ 0 and Ikbh authors Gambler <criticism Kaz paper on the considerable expertise and Testaments by the Bible and Alamajil?

Did you fall into Aljha Bzh of the authors and writers Boz God Almighty has challenged the Arabs, Persians and Adcoaz Jamaah Boz come surah of the Quran ml 0 and Kaz

challenge, including 0 and jinn jinn Iblis.

Why no one came Surat ml fence Alqr as assistance Ibliy 0 or paper bin Nawfal <or Lakeoa Jewish apostate?

They challenged God every Alokoaz as they will not manage to come even though the verse ¬ 0 or Rfbjawar character ml: Yi or Taha 0 or pain even if they are blind to the hinterland, and that God has fled, dear judge Signs 0 even God save these verses Great <distortion is not only 0 but also from tradition or Alitiaz Bmlha at all 0 and so fled Alqr as is the Book of Allah 0, and his old one.

The high only when they mention those authors and writers Endowed that God is acceptable, the Islamic religion the greatest of all B-humans of the foot as acceptable, God Almighty is the Islamic religion the greatest collection of the prophets and messengers from eternity, 0, and so fled Alqr as is the word of God the old one. God has said in Surat Al-Imran Daya 9 a 0 10 reads:

No, the religion with Allah is Islam and the different those who were given Ahtab only after knowledge had come, including a prostitute and Icgr Signs of Allah, Allah is swift at reckoning: ~: the Hajerk say converted to Islam and my face to God and follow a tell the Zain Scripture and illiterate Eoslemtem the Omlhoo has Ahtl Wa If you turn back, it author and God 0 5 »0 ~

Seer of His slaves ..~:. t.

As well as the remembrance of Allah in Surat Al-Imran, but «ε ~ 83 84 <85 it is stated:

I Iboukon Seek they other than the religion of God has in the safest of the Tans and the earth, and hate Kuaa

A aa aa aa: ~ 00 a »a ~ ~ AA 0 AA 0 A Aaoa

And return to e: ~: _ We believe in Allah and what was revealed to us and revealed categorize Ibrahim

And Ismail, Izha ~ and Jacob and the Tribes and that given to the Musi and Aissi Alnbern of a ~ a: a »<<a aa a 0 a ~ a aa aa aa aa aa a: ~ AA AAA.

Lord, do not Nfraah between one of them and we are a Muslim 8 ~:: And whoever seeks a loaned Islam as a religion

: A 'a ~ ~ aa ~ a ~> »~ ~ a: ~ ~

He will be losers in the hereafter AA ~: t.

Oil-Soma and the people of Cape Town, only 1 ~ Alma Bmh to note the word Z ~ a

religion in Alas Ka (83 part), to know them that Islam is the addle of God.
Similarly, if we collected laxative Lallah (9 a) 0 with Lallah (85), we find:
No religion is me. Allah is Islam Z (»0) <~ and Leipzig Mckheo Islam, He will be the losers in the Hereafter Z (e» a.
The confirmed infestation hinted »on the lava Islam in the holy bigeye bone. Further, the on Islam ﻉ all the news and Almrslan Alsapmaze and the Apostles I <, led by Abu Abraham bug reports then »:
~ What was Ibouahim a Jew nor a Christian but he was a Muslim and the nostalgia of the idolaters «(Al Imran:» »many newcomers were invited to Islam, by order of God as we see in Al-Imran (68) <(95).
Not that the first people to Bibouahim Zine Atbar »and Hoa Prophet and those who believe God is

~ A faithful Al-Imran: «» a <~ ~ Say tree worship Allaah Alone Ibouahim Hanina and was idolaters OL Al-Imran: d »).
With lift in mind that we as Muslims believe in God the One Lord, people lying, the guide was Loyola did not have stopped anyone.
You, People of the Book <0 Jewish brothers believe that the infestation Mhuzeir «Son of God <but believes all your communities Sufism that God come in the last decade in human form 0 and, God forbid.
You, People of the Book <brothers Christians, believe that Mai Tóth. «Son of God <but believes all your communities Sufi <that Mai is God 0 might find in the human Mai Travieso, son of Mary ~ ~ AA and God forbid ﻉ that night or Yola <or be like Him, one in all of His creation <nor in the earth or in heaven forever, but 0 fat and everything, and Yi ~.
Aka has Koran 0 is the oldest holy books and the greatest ever ﻉ that Jesus Christ Tnt «ﻉ humans did not call only to Islam and the text is:
No, that Zhou was God bestows Ahtab wa ~ and prophethood, then say to people I Be servants of Allah and melody Be Ben what you know and what you book a hill and a Sun Ka Lo: »»).
»Commands that do not give up wa Almlazqp and the prophets as lords Oiomrkm infidelity hubby as you are Muslim Al-Omran, a Ka:. E a.
No, and Osola Ellen Brown Esso Ethel Ca a Al-Imran: «d).

Z When AHAs Mahisi them Alhgo said of Ansari, God said to the disciples we helpers of Allah wa ~ a Ka PANA Muslims Al-Imran: »»).
We note here the word Z and ~, which means that God intended the Jews built Eser II ي No, Our Lord revealed and we follow Allen nearest in Seoul with comprehensive yen OL Al-Imran: »» A.

And must also be the situation in mind <O authors haters and who hate the grace of God of Great 0 is Islam, <and our Prophet Muhammad and the Mall of God THB 0 to Muslims all over the world believe in all Mlazqp God ي including the Holy Spirit <that within Mlazqp God meaning <but most of the people of the Book of Christian brothers be canceled from the most important beliefs <was the faith that the Holy Spirit Menbnthag of the Father, or from the Father and the Son Mqa.
This means that the brothers in the various schools of thought <believes some of them that the Holy Spirit of God has emerged 0, 0, God forbid, others believe that the Holy Spirit has emerged from the Son, Jesus Christ the son of Mary ~ »And God« and even believe that the Holy Spirit is 0 is a form of God the three in the doctrine of the Trinity «or the Holy Trinity and alleged.
»In the name of the Father and the Son and the Spirit God, and cast it as an oasis. Miiq him.
Must also be put authors and authors of the book in mind, we Kmlim all indicated ~ Earth Mgarabhae believe all books Maoist 0 and in particular, Tin Wah, Moses infestation «(during the cod« m) d and the Gospel of Jesus Tnt «(New Testament) <We believe rather Koran Walker, M. Mustafa book 0 ~ ~.
Most of the authors and writers <fanatics to the point of denying them the Torah <Some of them deny the Bible <but all writers and authors have agreed to hatred of Islam and hatred of our Prophet ~ Mary Messenger of Allah and the Koran deny Tmoqo Walker «m.
Indeed, most of the authors and Jewish writers have accused Issa Tóth »» that the author and prosecutor, 0, and they think they may Mbawa Issa Tteit «!
I remind you sign prophet of God <Jesus son of Mary Tteit »to the Jews who drove is« and God sent them a prophet and messenger of God, called for «and complementary to the Bible and the law of the prophets Alabakin <Gospel, saying to them:
0, O sons of the killers of prophets, 0.

He told them God Almighty in the Al-Imran verse (64):
~ Say: O People of the Book Come to common terms as between us and ~ not Enabh God does not only Nhuk the thing does not Itako each other Oopapa without God, they turn away, say Ashha Wa Szczecin ~ n ~ and meaning dedicate it to you, the authors Endowed writers Aljha Bzh <also dedicate of the authors of a document giving the alleged Buheira «also dedicate it to ink Alokpo Pope Benedict XVI Pope Benedict XVI: No ~ ~ a ~: of the height and the height and the highest, and transcendence.
The word is Muhammad the Messenger of Allah ~ <Connect the Illuminati, but most ع not over the divine> a ~ Kony Muhammad Muhammad was a ~ ~.
In your Bible »Wim ع anguish was the word«.
Z constructive: at the equator and balance and truth and justice <or joint or Mutual or unified 0 0, equality and justice «or on the right path.
No, us _: in testimony: "No God but Allah and Seoul Mahmh God
In the Torah and the Bible and Bcryatema Muhammad burden.
"Oh, Almko Bonn and 0 and haters who hate for the grace of God of Great Islam <and mercy of God threatened Muhammad ibn Abdullah Mmillo <we, Muslims believe in the prophets and the variation of Bbh« from the beginning of creation until the end of Alokran.
And Bujae you book Almwlgon 0 Tel Aoun, who the Koran procession of human beings such as our Prophet Muhammad THB <or Lakeoa Jewish Almuto «or of the paper I'm Nawfal ع or inspired to Prophet Muhammad by Satan 0 Hebrews, God forbid. ~ I give you <Alamaandon you to paradise and Qoanna to the depths of this verse and insider eloquent Sura «shaking» verse is enough to refute all Afteraouatkm and Bmaouatkm and Amkm to our Islam

And our Prophet and our Quran <but all the prophets and messengers <including Moses 0 Issa them rallying <This is part of the text of the verse (285) from Surat Al-Baqara: ~ and institutional ~ n all believe in Allah and His angels, His books, Omch not nego ~ between one another of His messengers, and ~ Lua heard or ~ Ka, and in the epiglottis verse <command from God and scorching and frank.
Alwal and, now, you and all the great authors Tabaikm all Mwidikm <Mmbr if Muhammad is the author of the holy Quran and Tdarn you claim 0 Why did not Muhammad in this verse is composed of: 0 Aalabd that Nfrty between Muhammad and

all his messengers AA <because this is the nature of the soul Alpmirip ، If Muhammad is the author of the Qur'an would have said: the amnesty must distinguish between believers by ~ God's messengers and other AA <~ Weaver of any believers in God between Mohamed MB and the rest of the prophets and the variation of 0 and blessings of Allaah be upon them all.

If any well habitat Lakeoa Jewish apostate 0 or paper bin Nawfal ، or any other human beings <has authored the Qur'an or knees as you claim you esteemed authors <Why did not any of them ~ p it is the messenger instead of Mahma ~:

Why did not order any of them believers to dictate, instead of praying to Muhammad hundred: if the abelian is the author of the Quran <and suggestive to Muhammad Tmiir have said: the amnesty Nefer ~ between one of the Mlashkth, clerks and messengers AA <because Ibliy was it the angels who have been ordered generosity of Adam Tnt «<was better by to say: the amnesty Nfrty between one of the Mlashkth AA 0 and within the devil himself not to curse from the well of all that when 0 because we know that the devil was a peacock Angels 0 is supposed to recommend here a world of angels wholes 0 so as to guarantee Neve year curse and was 0 imposed on the devil to recommend all the books Maoist previous <, which was Satan's main reason for the distortion, erasing its venerable ، for it was he who had suggested to the parents and the priests and monks to incite wrapped on Ohoachehem <and cast them for Marka unifying .

But given Alim expert »Thalm that there Almlazqp from disobeyed» like Marut and Marut ، Allz yen may note people Sarh, therefore, not least given vindicate differentiate built Sun «n Mlashkth a <» h! The Louvre in mind that the devil was in the Almlazqp ، who Uh, they are a wali to prostrate to Adam Mitb Elkn Iblimy sticks and arrogant.

And Kzllt know that most - if not all - brothers Almieiin »had considered AA Ouh Jerusalem ، a Omazm Almlazqp ، Hmurp images of God Almighty ، and very many of our brothers Almiien to consider the Holy Spirit, rooted in the Luo Almighty» or emerge from God and Christ Tinb ، »and even admitted to the Holy Spirit in the Trinity doctrine of the Trinity, uh Almekdmra Alokas AAA Amthalut sacred loyalty and this explained to us why not at least Holi Almighty: vindicate Nmrq between a Ps Mlashkth AA.

Then we come to: fled! He did not say God Almighty: the amnesty NF s between one of his books Aae for the information given size meaning that Satan had lured Waffle Jews

and Almipin ػ Hattie Hrnoa the Torah and the Gospel »taken out most of the speech from Themes» Murad and God.
Because God is the Knower Alkhbay ػ, when it pledged to ensure the Koran Bafez »forever and ever, and because the book Zllt Alaya, religion, and the other day and even Dar Alakhip ػ This
Belbays God Almighty:
No I Alzlmahroina we went to the Promise Keepers not (Dhadjr: 5).
It has been recognized by most authors and writers of the book, in Kthm and works, because the historians »ػ that the Bible is the Old and New Testaments» may have tampered with by the hands of Alokhar, parents, priests and bishops and monks.
Is there evidence of distortion of the Bible »Ikpr and the order of s Avatkm you book Almwghein of the Book ػ hostile to Islam?
And stop at Moulay Quoc attributed the bulk of this verse: each turbine nose awe-inspiring messengers all ~

Which is the chapter that this Qur'an, for n Gie expert <because God alone is the one who knows that the sand and the prophets Jmiqa have performed the whole message <and informed the heavenly books and 0 Okhojoha of human beings in the scope of the sacred ػ He who knows that the Christians will worship Christ _ Neath «» that the Son of God «God forbid« or that God »was reflected in the form of humanity» and God forbid 0, when it knows that the devil was in the ranks of angels and disobeyed <and Clack Hao Ot and Marut »were angels Onzlhma God in the form of human» Fsia God ػ note of the people and free! !
Please Dear authors, the book is compromised by our Prophet loader THB <and Aslahina and our Quran »to look us in mind and meditation 0 to Taatiguenoa that this verse alone is enough to refute all of Mazzamkm, ideas and Adeaouatkm Obscene <that Muhammad THB has authored and rode the Koran with the assistance of Buheira Jewish apostate 0 or 0 none of the humans or the devil Neve <that rocked »verse are bound to have touched m the claim that Satan is the revealed Quran <or it may
Authored by »or with the assistance of any count on my fingers on the authorship.
No FAO Would that Bowen Alqguan Am categorize their hearts locked Ka M'Hamed>

And so, we believe that the May Tóth «» HD was posing Bingelh tangent of the Holy Cap «but we believe that God raised him pain ء invoked us Mjth Nany <or second appearance <0 in the last decade as we have beads insulting Muhammad.
We do not ask you to <Alha Whedon and her mother who hate the light of God and all Mwmdmkm 0 and Mapekm <Mahbuna also love you to <or Badllona berserk is not the same dignity.
But all we ask of you <mother Authors and Cape «Alha Whedon to Islam, who hate the Prophet of Islam« Do not Mhnoa Immlamna Alhanaf <not Shajmoa Dmanana Islamic 0 and Messenger a ~ Vm 0 and not Mikkoa in Mranna bone <Visalamna Alhanaf <is amusing mute e to urge their parents imbalance between «ء Z Ibouahim was a Jew nor a Christian and ~ was upright, a Muslim and was of Almusharkn _ (Al-Imran:» 0).
We ask you as well as authors and 0 her mother from the people of Cape Town Cape Town 0 Mhnoa Nbena not the greatest Muhammad is the Messenger of God ~ as found you in Cabacm tangent <in the Gospel of John chapter one verse 19: da only son Alec J Honey bosom of the Father »Vnebena Mohammed is the Prophet Alouha ~ <and insured Aloouho of news and Almmermln «, which was a component named Mlasma Las. Self, vowel ~ <to God <This is the meaning <Alec J Hoferm bosom of the Father », and this description is not only Mntby Nebena Mahma Messenger of Allah Thbnh <, in Alnhadh Alisalamh Mohammad Al-Val:
(There is no god but Allah loader and Seoul, God is a.
Fmjb you may be what the people of Cape Slahzawa Mocdoa and that the name of Mohammed Nebena Mmbir Fu Alouhd which is adjacent to »any in the bosom of the name of the self, God Alilhmh ~ <, in the

Islamic martyrdom (a ~ ~) »and hope you O people of the book be canceled from the authors and book» should not Thinwa Qguanna »because the book on the Resurrection (the other day» or the Day of Judgement)> but Stalmon later that the book hereafter. <, God willing Almighty.
And to comment on the inevitable pain ء ask yourselves, authors, writers, and the enemies of Islam: Is if Satan is the home of the Qur&;an, then how was Satan 0 Idar people. Li Oneness of God and obey His Messenger ~ THB? But how the devil Idar

people to prayer, almsgiving and fasting »Pilgrimage to the House brevirostris God Almighty? «It and how we Idar Ibliy <Science, a foe of the Prophets» and in particular ء believers to pray to the Prophet Muhammad is the Messenger of Allah THB? <You Fballah Why did not the devil tells us that we find him «also asked Jesus infestation» to find him a Ijoppe 0 throughout R into days? ! !
And we will know that in the following pages, God willing.
Why did not the devil Yamuna prayer and peace be upon himself? 0 Why did not the administration of orders
Worship him and others of his followers Obalsp »and Obnach» and Oxiamha. ! !
And Why. Satan did not Yamuna Batj him in places dirt and impurities? Why did not you order us to Satan worship idols and polytheism?
Why and how the devil Ituaa Neve Onra strongest punishment <from the Almighty? If we look at and we gazed in the AL) Aalmsdaa »(Al-Tibet)» to show you the right <O Authors and writers, everyone knows that my father inspired to flame and his wife work they have done evil Prophet Muhammad is the Messenger of Allah ~ <is the devil to his God (Beelzebub).
How can that Satan is revealed to Abe and his wife, flame 0, then rocked in Ituadhm »Sura they are entering the fire is not inevitable? 0 and even miracles Alokpo »Dear authors and book the enemies of Islam <Why did not utter Abu flame or his wife or both of the certificate? »Even give false and falsehood and slander <or Balinva ~, hypocrisy ء even ask the Lord of Muhammad Muhammad placed where this sura after spoken testimony.

Jmiqa have read in your Bible request Btsbol of Travieso Dteit «d ء to find him, but Jesus Tóth» »Obo Satan that we must not prostrate only to God
Per Sunday.
~ God Is God?! This is evidence on slavery and human prophet of God ~ a Meath
If the devil shake »hatred for the Prophet of Allah Isa» what makes him love our Prophet Muhammad peace and blessings be upon him?
But what makes the devil to come down to our Prophet Muhammad ~ Qootha Idar people to the noble values and ideals? <But what makes the devil Yale people and especially the faithful to prayer and peace be upon the Prophet Muhammad and Seoul Miba God?

Fletiguen authors and book the enemies of the media that the Qur'an is a revelation from God one Sunday <and is assured by the Prophet Issa Tnit »In the Bible has said about our Prophet Muhammad Miep:« not speak for him, but all, here heard Iqtrl ».

This corresponds to the verse: (The Star: 3 ء 4): ~ and i ~ are a «a 0» 0 »0 ~ a

:. Do not No, not for

It should be noted writers and authors of the book <Ely constructive Islam and the Prophet of Islam ~ Mahma Alhny that the names God Almighty <also said in the Quran: Z and ~

Al_husni Vadaara names and give up, who won in the Knight Hiljl recompensed for what they were doing ka) Aloawav:> » .a؛tl&

In this verse commanded by God Almighty to vow, Ntok profanity and Iisrcn in the and told us that they be recompensed for what they use profanity and 0names Alhny blessed many of which and 0Isrcn in this beautiful names which God made him ءlanaaqo the Prophet Muhammad, the Messenger of Allah ~ that God the Almighty has granted most of these names and give them

To Habiba and Mstefah and Prophet Muhammad the Messenger of Allah Tmiira also said in the Quran Aziz:

CHAPTER TWO

The prophecies in the Bible promise our Prophet Muhammad

Christians believe that Jesus (pbuh) came to teach all of mankind the religion of God and to show them the path to salvation. All mankind is therefore required to follow his message and only those who believe in the crucifixion and the redemption will be saved. They believe that the Jews are also required to convert to Christianity since Jesus was sent to them, therefore, they are the most qualified people to recognize the word of God and the signs of Jesus (pbuh) to be found in their own book. Most Jews, on the other hand, tell us that Jesus (pbuh) was not a messenger of God, but rather a false prophet, a sorcerer, an offspring of adulterers, and many other allegations. They claim that there are no prophesies of Jesus (pbuh) in their book and that he was not the promised Messiah/Christ (anointed one). Their Messiah is yet to come. For this reason, they claim that they are not required by God to follow Jesus (pbuh) and were justified in killing him.

Muslims believe in both Moses and Jesus (pbut) as true prophets of God. We believe that both Moses and Jesus as well as Noah, Abraham, Jacob, and all the rest of the prophets of God were all truthful messengers as well as faithful and faultless servants of Allah Almighty. We also believe in the miracles of Jesus (pbuh), including his miraculous birth. Muslims believe that each time a messenger of God would pass away, mankind would begin to slowly fall back upon their evil deeds until they had managed to corrupt His original message. When this would happen, God Almighty would send a new prophet to renew His original message to these people and return them to the straight path. In this manner, the true message of Allah would always be available to all those who searched for it until the day of judgment. This can be seen in the Bible in such verses as Matthew 5:17-18 we read:

"Think not that I (Jesus) am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no

wise pass from the law, till all be fulfilled, Fulfillment of Law of Moses."

The Jews know God as "Elohiym" or "Yahweh." The Christians know Him as "God," or "Father," or "Jehovah," etc.. Muslims know him as "Allah" (and more than 99 other venerable names). Muslims believe that Allah Almighty did not send down many messages to mankind but only one: The religion of submission to His will, the uniqueness of Himself, and the knowledge that He is the only one worthy of worship. The details of the religion were molded to suite each individual people, but the message was <u>one</u> message: "Allah is One. Worship Him alone!" This is made apparent in the verse of Aal-Umran(3):84 which states that which means:

"Say (O Muhammad): We believe in Allah, and that which is sent down unto us, and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the sons of Jacob, and that which was vouchsafed unto Moses and Jesus and the Prophets from their Lord. We make no distinction between any of them and unto Him we have surrendered."

Also, in Al-Nisaa(5):138 we read that which means

"O you who believe! Believe in Allah and His messenger, and the Scripture (Qur'an) which he has revealed unto His messenger, and the Scripture which He revealed aforetime. Whosoever disbelieves in Allah and His angels and His Scriptures and His messengers and the last day, he verily has wandered far astray."

Muslims are told in the Qur'an that the unscrupulous few had managed to pervert the words of God Almighty sent down to Jesus (pbuh) and the previous prophets after the passing of their prophets. The well meaning masses were then misled by what was claimed to be 100% the "inspiration" of God. The changes made by these people have resulted in countless contradictions between the verses. As we

shall soon see, these contradictions and changes have been well recognized and documented in the West for centuries now. However, their actions have been excused because they are assumed to have been well meaning and were only trying to clarify that which was obscure and so forth when they changed the word of God (See chapter 2). Whatever their motives, these apologists forget the command of Deuteronomy 4:2

"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God."

The liberties mankind has taken with God's previous scriptures is one of the reasons why God sent down the Qur'an as His last message to mankind and took it upon Himself this time to personally preserve it for all time from corruption or modification

Professor Arthur J. Arberry writes:

"Apart from certain orthographical modifications of the originally somewhat primitive method of writing, intended to render unambiguous and easy the task of reading the recitation, the Koran (Qur'an) as printed in the twentieth century is identical with the Koran as authorized by Uthman more than 1300 years ago."

On the other hand, Mr. C.G. Tucker says:

"...Thus Gospels were produced which clearly reflected the conception of the practical needs of the community for which they were written. In them the traditional material was used, but there was no hesitation in altering it or making additions to it, or in leaving out what did not serve the writer's purpose."

"The history of the Christians in the light of modern knowledge," C. G. Tucker, p. 320

Mr. C.J. Cadoux has the following to say in his book *"The life of Jesus"* :

"In the four Gospels, therefore, the main documents to which we must go if we are to fill-out at all that bare sketch which we can put together from other sources, we find material of widely differing quality as regards credibility. So far-reaching is the element of uncertainty that it is tempting to 'down tools' at once, and to declare the task hopeless. The historical inconsistencies and improbabilities in parts of the Gospels form some of the arguments advanced in favor of the Christ-myth theory. These are, however, entirely outweighed- as we have shown- by other considerations. Still the discrepancies and uncertainties that remain are serious- and consequently many moderns who have no doubt whatever of Jesus' real existence, regard as hopeless any attempt to dissolve out of the historically-true from the legendary or mythical matter which the Gospels contain, and to reconstruct the story of Jesus' mission out of the more historical residue."

Reverend Dr. Davies says:

"But to come to realities, no serious modern scholar believes that the speeches appearing in the New Testament are verbatim records of what the speaker said. Even as conservative a scholar as Headlam has to admit that the speeches are 'in a sense' - he does not say what sense - the author's 'own composition.' ... Schmidel, in his article on Acts in the Encyclopedia Biblica, says unreservedly that 'it is without doubt that the author constructed [the speeches] in each case according to his own conception of the situation.' Schweitzer thinks the speeches in Acts may be 'based upon traditions of speeches ... actually delivered, but in the form in which we have them they doubtless belong to the author of Acts and are adapted to his representation of the facts," Rev. Davies goes on to quote Thucydides who admits that "..[assigning fictitious speeches to Biblical characters] was the universal ancient custom."

"The First Christian," Reverend Dr. Davies, pp. 23-24

Prof. J.R. Drummelow says:

"A copyist would sometimes put in not what was in the text, but what he thought ought to be in it. He would trust a fickle memory, or he would make the text accord with the views of the school to which he belonged. In addition to the versions and quotations from the Christian Fathers, nearly four thousand Greek MSS of the Testament, were known to exist. As a result , the variety of reading is considerable."

"Commentary on the Holy Bible," page 16

Not long after my arrival in the United States, I had the pleasure of meeting a Christian gentleman who shall henceforth be referred to only as Mr. J. Unlike this lowly author, Mr. J. is a "professional" Christian. He also has a history of strong evangelical activity, at least with the Muslim students of our university. Mr. J made himself known to us through written letters to us, calls to our Muslim chaplain, and his appearance before us on other occasions wherein he called upon us to believe in Jesus (pbuh) and to accept his sacrifice. Mr. J. had sent our Muslim chaplain and myself books with many allegations against the Qur'an and a general condemnation of it. A series of friendly discussions ensued between us and we have since come to know each other quite well and have managed to remain friendly and outgoing towards one another even with our differing beliefs. However, the fact that this author is not a professional religious person or a professional preacher, but rather a simple science student, has made it necessary to schedule these matters around other more immediate scholarly concerns. It was first and foremost the will of Allah, then the continuous efforts of Mr. J., his claims regarding Islam, and his sincere efforts to convert me and grant me salvation which compelled me to step up my research of the Bible and the Qur'an and ultimately, publish this book. I therefore thank Allah

Almighty that he sent Mr. J. to me as a blessing from Himself for me, and hopefully for many others.

Before this book was written, I had published a series of articles in a local publication which had been progressing slowly from exhibiting some of the more minor examples of human modification to the Bible, such as the fact that the authors of the Bible are not who they claim to be, and had been working up to more fundamental issues. Mr. J asked us to publish his counter viewpoint in our publication and we accepted.

Mr. J believed that the examples of contradictory statements in the Bible which we had been jointly discussing did not in any way affect the founding beliefs of Christianity (see examples in chapter two). He provided me with literature by men such as Mr. F.F. Bruce stating such things as

"....Does it matter whether the New Testament documents are reliable or not? Is it so very important that we should be able to accept them as truly historical records?"

and also *"......the story of Jesus as it has come down to us may be myth or legend, but the teaching ascribed to him– whether he was actually responsible for it or not – has a value all it's own,"* and so forth.

Muslims know *for a fact* that Jesus (pbuh) was neither a myth nor a legend but a true prophet of God, but we do feel that an inspired book of God should contain no contradictions, historical or otherwise. For this reason we do not believe that his book has reached us as it was originally submitted by him.

Mr. J believes that such matters as knowing the true authors of the books of the Bible are not crucial to a Christian's faith and challenged us to prove that a Christian's *basic faith* is at all in error and not the same message preached by Jesus 2000 years ago. In compliance with

his request, he was sent four very brief questions concerning the founding beliefs of Christianity. He was then asked to provide carefully researched and weighed answers to these questions. These four questions are presented below. They have been slightly modified in this book in order to ensure that they are as clear as possible. The basic questions, however, remain the same:

1. If so then please present us with as many Biblical references as you possibly can and briefly explain it's fundamental concept. What I mean by this question is: Is God one, period? Or is God three, period? Or is He some combination of one and three? Please write down a brief but clear description of the nature of the Trinity and the exact relationship of each of it's three members to one-another. Please do not move on until you have done so since your definition shall have to stand up to the test of the Bible and be endorsed rather than refuted by the Biblical verses we shall be studying throughout this book.

1. Is the great and faithful messenger of Allah, Jesus the son of Mary (peace be upon them both), the PHYSICAL SON OF ALLAH OR NOT? If he is, then give us as many biblical references as you possibly can. If not then why does the majority of Christendom believe that he is the physical/begotten/sired son of Allah?

1. Did Jesus (pbuh) HIMSELF ever say in the Bible "I am a god!," or "Worship me!"? If so then give us as many Biblical references as possible. If not, then why does the majority of Christendom believe that he is a god (not a mortal), and the son of? Jesus (pbuh) is invoked daily as God to forgive sins, cast out devils, and generally sought after in prayer. UPON WHO'S AUTHORITY do Christians believe that Jesus (pbuh) is God? Jesus (pbuh) himself or others? Give as many references as possible.

1. If it can be proven, through the Bible, that Jesus (pbuh) is not God, nor the physical/begotten/sired son of God, neither is there any Trinity, then will this prove that the unscrupulous few have corrupted the word of God or not?

"Faith" is without a doubt one of the most basic and fundamental ingredients in the doctrine of any religious belief. However, when you wish someone to believe in a given fundamental doctrine which you propose, it is first necessary to prove the validity of your assertion before you can ask that person to "have faith." In other words, faith is indeed important, however, it can not precede the proof. Once the proof has been established, only then can faith come into play. This is indeed what prophet Jesus (pbuh) taught his followers during his lifetime. Jesus (pbuh) did not simply show up before the Jews one day and demand that the Pharisees, Sadducees, and everyone else accept him without proof. Rather, he performed many miracles for them and at the same time reasoned with them and used logic to convince them. The Bible is full of examples of how Jesus (pbuh) would go out of his way to explain things to his followers, reason with them and prove his case to them.

Obviously, when we ask for proof that a given person taught a given doctrine, the very first place to look for proof of this claim is the words of that person himself. If I believe that Jesus (pbuh) taught a given fundamental doctrine such as the Trinity, the "Son of God," the "original sin," or the "atonement," then not only would I be justified in expecting him to have mentioned it at least once throughout his whole ministry, but I would expect him to have spoken of practically nothing else. For this reason, the above four questions have been proposed in order to arrive at the command of Jesus (pbuh). If Jesus did indeed ever

command that I should worship a Trinity or that I should believe that he is God, then I would expect him to say so clearly at least once in his whole life. If he says it at least once then others shall be justified in repeating it a thousand times. However, I want to first know ...

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

John 14:23

Jesus (peace be upon him) clearly outlines here that it is *his* words that we must keep and that shall lead to the love of God. Naturally, I wish to know what Jesus said so that I might follow his command, and his alone. Every one else's words without exception shall then be either accepted or rejected based upon their conformance to the words of the great and pious messenger of Allah, Jesus the son of Mary. Does this sound fair?

The Christian world has performed a very admirable job in providing us with Bibles in practically every size, language, shape and color. Among these Bibles are the series of Bibles titled the "Red letter editions." These Bibles are set apart from more conventional Bibles in that the words of Jesus are distinguished from the rest of the text by writing them in red ink. This makes the process of locating the words of Jesus and differentiating them from those of everyone else much simpler for the reader. Our goal in this book is to find evidence in the *RED* ink of where Jesus (pbuh) himself ever taught mankind any of the fundamental concepts of the religion which has been attributed to him and which is named "Christianity". We shall see in what follows that whenever someone tries to validate such doctrines they always attempt to do so with the words in the *BLACK* ink and never the ones in *RED* ink.

Muslims are told in the Qur'an that Jesus (pbuh) was one of the most pious and elect messengers of God Almighty for all time. However, we are also told that he was not himself a god, nor the physical son of God. We read in the Qur'an:

"And when Allah said: O Jesus, son of Mary! Did you say unto mankind: Take me and my mother for two gods beside Allah? he said: Be You glorified. It was not mine to utter that to which I had no right. If I used to say it, then You knew it. You know what is in my [innermost] self but I know not what is in Yours. Truly! You, only You are the Knower of things hidden. I spoke unto them only that which You commanded me, (saying): Worship Allah, my Lord and your Lord, and I was a witness over them while I dwelt among them, and when You took me You were the Watcher over them, and You are Witness over all things."*

Obviously, both claims can not be true. Either Jesus (pbuh) did indeed command mankind to worship him or he did not. Since my level of knowledge of the words of the Bible obviously can not compare with that of Mr. J., therefore, I was hoping that he could demonstrate to me where Jesus actually said any of these things. Since the issues of the Trinity, the Son of God, the original sin, and the atonement comprise the most fundamental differences in belief between the Islamic and Christian faith, therefore, I had hoped that in answering these four very brief questions it might be possible to once and for all arrive at the true command of Jesus. Mr. J's response follows

privilege and pleasure to have been invited to address the readers [of this publication] on some of the most important distinctions between Christianity and Islam. Four questions have been proposed as a means of clarifying the Biblical perspective in relation to the series of articles on Jesus and Christianity that appeared last semester.

As I see it, all four questions essentially come together in one basic question: Who is Jesus? The answer to that question, and the heart of the message that has been proclaimed by followers of Jesus since His advent, is that ″you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name.″ (John 20:31).

Addressing each of these questions may now help clarify this historic Christian conviction.

These discoveries, made if one has a critical outlook during a reading *in extens* of the Gospels, have led the Church to come to the aid of readers by helping them overcome their perplexity. ″Many Christians need to learn how to read the Gospels″, notes Father Roguet. Whether or not one agrees with the explanations he gives, it is greatly to the author's credit that he actually tackles these delicate problems. Unfortunately, it is not always like this in many writings on the Christian Revelation.

In editions of the Bible produced for widespread publication, introductory notes more often than not set out a collection of ideas that would tend to persuade the reader that the Gospels hardly raise any problems concerning the personalities of the authors of the various books, the authenticity of the texts and the truth of the descriptions. In spite of the fact that there are so many unknowns concerning authors of whose identity we are not at all sure, we find a wealth of precise information in this kind of introductory note. Often they present as a certainty what is pure hypothesis, or they state that such-and-such an evangelist was an eye-witness of the events, while specialist works claim the opposite. The time that elapsed between the end of Jesus' ministry and the appearance of the texts is drastically reduced. They would have one believe that these were written by one man taken from an oral tradition, when in fact specialists have pointed out adaptations to the texts. Of course, certain difficulties of interpretation are mentioned here and there, but

they ride rough shod over glaring contradictions that must strike anyone who thinks about them. In the little glossaries one finds among the appendices complementing a reassuring preface, one observes how improbabilities, contradictions or blatant errors have been hidden or stifled under clever arguments of an apologetic nature. This disturbing state of affairs shows up the misleading nature of such commentaries.

The ideas to be developed in the coming pages will without doubt leave any readers still unaware of these problems quite amazed. Before going into detail however, I will provide an immediate illustration of my ideas with an example that seems to me quite conclusive.

Neither Matthew nor John speaks of Jesus's Ascension. Luke in his Gospel places it on the day of the Resurrection and forty days later in the Acts of the Apostles of which he is said to be the author. Mark mentions it (without giving a date) in a conclusion considered unauthentic today. The Ascension therefore has no solid scriptural basis. Commentators nevertheless approach this important question with incredible lightness.

A. Tricot, in his *Little Dictionary of the New Testament* (Petit Dictionnaire du Nouveau Testament) in the Crampon Bible, (1960 edition) [Pub. Desclée and Co., Paris.], a work produced for mass publication, does not devote an entry to the Ascension. *The Synopsis of the Four Gospels* (Synopse des Quatre Evangiles) by Fathers Benoît and Boismard, teachers at the Biblical School of Jerusalem, (1972 edition) [Pub. Editions du Cerf, Paris], informs us in volume II, pages 451 and 452, that the contradiction between Luke's Gospel and the Acts of the Apostles may be explained by a 'literary artifice': this is, to say the least, difficult to follow ! .

In all probability, Father Roguet in his *Initiation to the Gospel*, 1973, (pg. 187) has not been convinced by the above argument. The explanation he gives us is curious, to say the least:

'"Here, as in many similar cases, the problem only appears insuperable if one takes Biblical statements literally, and forgets their religious significance. It is not a matter of breaking down the factual reality into a symbolism which is inconsistent, but rather of looking for the theological intentions of those revealing these mysteries to us by providing us with facts we can apprehend with our senses and signs appropriate to our incarnate spirit."

How is it possible to be satisfied by an exegesis of this kind. Only a person who accepted everything unconditionally would find such apologetic set-phrases acceptable.

Another interesting aspect of Father Roguet's commentary is his admission that there are 'many similar cases'; similar, that is, to the Ascension in the Gospels. The problem therefore has to be approached as a whole, objectively and in depth. It would seem reasonable to look for an explanation by studying the conditions attendant upon the writing of the Gospels, or the religious atmosphere prevailing at the time. When adaptations of the original writings taken from oral traditions are pointed out, and we see the way texts handed down to us have been corrupted, the presence of obscure, incomprehensible, contradictory, improbable, and even absurd passages comes as much less of a surprise. The same may be said of texts which are incompatible with today's proven reality, thanks to scientific progress. Observations such as these denote the element of human participation in the writing and modification of the texts.

Admittedly, in the last few decades, objective research on the Scriptures has gained attention. In a recent book, *Faith in the Resurrection, Resurrection of Faith* [Pub. Beauchesne, Coll. 'Le Point théologique'. Paris. 1974] (Foi en la Resurrection, Resurrection de la foi), Father Kannengiesser, a professor at the Catholic Institute of Paris, outlines this profound change in the following terms: "The faithful are hardly aware that a revolution has taken place in methods

of Biblical exegesis since the time of Pious XII" [Pious XII was Pope from 1939 to 1959]. The 'Revolution' that the author mentions is therefore very recent. It is beginning to be extended to the teaching of the faithful, in the case of certain specialists at least, who are animated by this spirit of revival. "The overthrow of the most assured prospects of the pastoral tradition," the author writes, "has more or less begun with this revolution in methods of exegesis."

Father Kannengiesser warns that 'one should not take literally' facts reported about Jesus by the Gospels, because they are 'writings suited to an occasion' or 'to combat', whose authors 'are writing down the traditions of their own community about Jesus'. Concerning the Resurrection of Jesus, which is the subject of his book, he stresses that none of the authors of the Gospels can claim to have been an eye-witness. He intimates that, as far as the rest of Jesus's public life is concerned, the same must be true because, according to the Gospels, none of the Apostles-apart from Judas Iscariot-left Jesus from the moment he first followed Him until His last earthly manifestations.

We have come a long way from the traditional position, which was once again solemnly confirmed by the Second Vatican Council only ten years ago. This once again is resumed by modern works of popularization destined to be read by the faithful. Little by little the truth is coming to light however.

It is not easy to grasp, because the weight of such a bitterly defended tradition is very heavy indeed. To free oneself from it, one has to strike at the roots of the problem, i.e. examine first the circumstances that marked the birth of Christianity.

Each of the four Gospels contains a large number of descriptions of events that may be unique to one single Gospel or common to several if not all of them. When they are unique to one Gospel, they sometimes raise serious problems. Thus, in the case of an event of

considerable importance, it is surprising to find the event mentioned by only one evangelist; Jesus's Ascension into heaven on the day of Resurrection, for example. Elsewhere, numerous events are differently described–sometimes very differently indeed–by two or more evangelists. Christians are very often astonished at the existence of such contradictions between the Gospels–if they ever discover them. This is because they have been repeatedly told in tones of the greatest assurance that the New Testament authors were the eyewitnesses of the events they describe!

Some of these disturbing improbabilities and contradictions have been shown in previous chapters. It is however the later events of Jesus's life in particular, along with the events following the Passion, that form the subject of varying or contradictory descriptions

Father Roguet himself notes that Passover is placed at different times in relation to Jesus's Last Supper with His disciples in the Synoptic Gospels and John's Gospel. John places the Last Supper 'before the Passover celebrations' and the other three evangelists place it during the celebrations themselves. Obvious improbabilities emerge from this divergence: a certain episode becomes impossible because of the position of Passover in relation to it. When one knows the importance it had in the Jewish liturgy and the importance of the meal where Jesus bids farewell to his disciples, how is it possible to believe that the memory of one event in relation to the other could have faded to such an extent in the tradition recorded later by the evangelists?

On a more general level, the descriptions of the Passion differ from one evangelist to another, and more particularly between John and the first three Gospels. The Last Supper and the Passion in John's Gospel are both very long, twice as long as in Mark and Luke, and roughly one and a half times as long as Matthew's text. John records a very long speech of Jesus to His disciples which takes up four chapters (14 to 17) of his Gospel. During this crowning speech, Jesus announces that He will leave His last instructions and gives them His

last spiritual testament. There is no trace of this in the other Gospels. The same process can work the other way however; Matthew, Luke and Mark all relate Jesus's prayer in the Garden of Gethsemane, but John does not mention it.

The most important fact that strikes the reader of the Passion in John's Gospel is that he makes absolutely no reference to the institution of the Eucharist during the Last Supper of Jesus with His Apostles.

There is not a single Christian who does not know the iconography of the Last Supper, where Jesus is for the last time seated among His Apostles at table. The world's greatest painters have always represented this final gathering with John sitting near Jesus, John whom we are accustomed to considering as the author of the Gospel bearing that name.

However astonishing it may appear to many , the majority of specialists do not consider John to have been the author of the fourth Gospel, nor does the latter mention the institution of the Eucharist. The consecration of the bread and wine, which become the body and blood of Jesus, is the most essential act of the Christian liturgy. The other evangelists refer to it, even if they do so in differing terms, as we have noted above. John does not say anything about it. The four evangelists' descriptions have only two single points in common: the prediction of Peter's denial and of the betrayal by one of the Apostles (Judas Iscariot is only actually named in Matthew and John). John's description is the only one which refers to Jesus washing his disciples' feet at the beginning of the meal.

How can this omission in John's Gospel be explained? If one reasons objectively, the hypothesis that springs immediately to mind (always supposing the story as told by the other three evangelists is exact) is that a passage of John's Gospel relating the

said episode was lost. This is not the conclusion arrived at by Christian commentators.

Let us now examine some of the positions they have adopted. In his *Little Dictionary of the New Testament* (Petit Dictionnaire du Nouveau Testament) A. Tricot makes the following entry under *Last Supper* (Cène). ″Last meal Jesus partook of with the Twelve Disciples during which he instituted the Eucharist. It is described in the Synoptic Gospels″ (references to Matthew, Mark and Luke) . ″. . . and the fourth Gospel gives us further details″ (references to John). In his entry on the Eucharist (Eucharistie), the same author writes the following. ″The institution of the Eucharist is briefly related in the first three Gospels: it was an extremely important part of the Apostolic system of religious instruction. Saint John has added an indispensable complement to these brief descriptions in his account of Jesus's speech on the bread of life (6, 32-58).″ The commentator consequently fails to mention that John does not describe Jesus's intitution of the Eucharist. The author speaks of 'complementary details', but they are not complementary to the institution of the Eucharist (he basically describes the ceremony of the washing of the Apostles' feet). The commentator speaks of the 'bread of life', but it is Jesus's reference (quite separate from the Last Supper) to God's daily gift of manna in the wilderness at the time of the Jews' exodus led by Moses. John is the only one of the evangelists who records this allusion. In the following passage of his Gospel, John does, of course, mention Jesus's reference to the Eucharist in the form of a digression on the bread, but no other evangelist speaks of this episode.

One is surprised therefore both by John's silence on what the other three evangelists relate and their silence on what, according to John, Jesus is said to have predicted.

The commentators of the *Ecumenical Translation of the Bible, New Testament*, do actually acknowledge this omission in John's Gospel. This is the explanation they come up with to account for the fact that

the description of the institution of the Eucharist is missing: ″In general, John is not very interested in the traditions and institutions of a bygone Israel. This may have dissuaded him from showing the establishment of the Eucharist in the Passover liturgy″. Are we seriously to believe that it was a lack of interest in the Jewish Passover liturgy that led John not to describe the institution of the most fundamental act. in the liturgy of the new religion?

The experts in exegesis are so embarrassed by the problem that theologians rack their brains to find prefigurations or equivalents of the Eucharist in episodes of Jesus's life recorded by John. O. Culmann for example, in his book, *The New Testament* (Le Nouveau Testament), states that ″the changing of the water into wine and the feeding of the five thousand prefigure the sacrament of the Last Supper (the 'Eucharist')″. It is to be remembered that the water was changed into wine because the latter had failed at a wedding in Cana. (This was Jesus's first miracle, described by John in chapter 2, 1-12. He is the only evangelist to do so). In the case of the feeding of the five thousand, this was the number of people who were fed on 5 barley loaves that were miraculously multiplied. When describing these events, John makes no special comment, and the parallel exists only in the mind of this expert in exegesis. One can no more understand the reasoning behind the parallel he draws than his view that the curing of a paralized man and of a man born blind 'predict the baptism' and that 'the water and blood issuing from Jesus's side after his death unite in a single fact' a reference to both baptism and the Eucharist.

Another parallel drawn by the same expert in exegesis conconcerning the Eucharist is quoted by Father Roguet in his book Initiation to the Gospel (Initiation à l'Evangile). ″Some theologians, such as Oscar Culmann, see in the description of the washing of the feet before the Last Supper a symbolical equivalent to the institution of the Eucharist . . .″

It is difficult to see the cogency of all the parallels that commentators have invented to help people accept more readily the most disconcerting omission in John's Gospel.

A prime example of imagination at work in a description has already been given in the portrayal of the abnormal phenomena said to have accompanied Jesus's death given in Matthew's Gospel. The events that followed the Resurrection provided material for contradictory and even absurd descriptions on the part of all the evangelists.

Father Roguet in his *Initiation to the Gospel* (Initiation à l'Evangile), page 182, provides examples of the confusion, disorder and contradiction reigning in these writings:

"The list of women who came to the tomb is not exactly the same in each of the three Synoptic Gospels. In John only one woman came: Mary Magdalene. She speaks in the plural however, as if she were accompanied: 'we do not know where they have laid him.' In Matthew the Angel predicts to the women that they will see Jesus in Galilee. A few moments later however, Jesus joins them beside the tomb. Luke probably sensed this difficulty and altered the source a little. The Angel says: "Remember how he told you, while he was still in Galilee . . .' In fact, Luke only actually refers to three appearances . . ."—"John places two appearances at an interval of one week in the upper room at Jerusalem and the third beside the lake, in Galilee therefore. Matthew records only one appearance in Galilee." The commentator excludes from this examination the last section of Mark's Gospel concerning the appearances because he believes this was 'probably written by another hand'.

All these facts contradict the mention of Jesus's appearances, contained in *Paul's First Letter to the Corinthians* (15,5-7), to more

than five hundred people at once, to James, to all the Apostles and, of course, to Paul himself.

After this, it is surprising therefore to find that Father Roguet stigmatizes, in the same book, the 'grandiloquent and puerile phantasms of certain Apocrypha' when talking of the Resurrection. Surely these terms are perfectly appropriate to Matthew and Paul themselves: they are indeed in complete contradiction with the other Apostles on the subject of the appearances of Jesus raised from the dead.

Apart from this, there is a contradiction between Luke's description, in the Acts of the Apostles, of Jesus's appearance to Paul and what Paul himself succinctly tells us of it. This has led Father Kannengiesser in his book, *Faith in the Resurrection, Resurrection of Faith* (Foi en la Resurrection, Resurrection de la Foi), 1974, to stress that Paul, who was 'the sole eyewitness of Christ's resurrection, whose voice comes directly to us from his writings ['No other New Testament author can claim that distinction', he notes.], never speaks of his personal encounter with Him Who was raised from the dead– '. . . except for three extremely , 'he refrains moreover from describing discreet references . . . it.'

The contradiction between Paul, who was the sole eyewitness but is dubious, and the Gospels is quite obvious.

O. Culmann in his book, *The New Testament* (Le Nouveau Testament), notes the contradictions between Luke and Matthew. The first situates Jesus's appearances in Judea, the second in Galilee.

One should also remember the Luke-John contradiction.

John (21, 1-14) relates an episode in which Jesus raised from the dead appears to the fishermen beside the Sea of Tiberias; they subsequently catch so many fish that they are unable to bring them all in. This is nothing other than a repetition of the miracle catch of fish

episode which took place at the same spot and was also described by Luke (5, 1-11), as an event of Jesus's life.

When talking of these appearances, Father Roguet assures us in his book that 'their disjointed, blurred and disordered character inspires confidence' because all these facts go to show that there was no connivance between the evangelists [It is difficult to see how there could have been!], otherwise they would definitely have co-ordinated their stories. This is indeed a strange line of argument. In actual fact, they could all have recorded, with complete sincerity, traditions of the communities which (unknown to them) all contained elements of fantasy. This hypothesis in unavoidable when one is faced with so many contradictions and improbabilities in the description of of events.

Contradictions are present until the very end of the descriptions because neither John nor Matthew refer to Jesus's Ascension. Mark and Luke are the only one to speak of it.

For Mark (16, 19), Jesus was 'taken up into heaven, and sat down at the right hand of God' without any precise date being given in relation to His Resurrection. It must however be noted that the final passage of Mark containing this sentence is, for Father Roguet, an 'invented' text, although for the Church it is canonic!

There remains Luke, the only evangelist to provide an undisputed text of the Ascension episode (24, 51): 'he parted from them [i.e. the eleven Apostles; Judos, the twelfth, was already dead.] and was carried up into heaven'. The evangelist places the event at the end of the description of the Resurrection and appearance to the eleven Apostles: the details of the Gospel description imply that the Ascension took place on the day of the Resurrection. In the Acts of the Apostles, Luke (whom everybody believes to be their author)

describes in chapter 1, 3 Jesus's appearance to the Apostles, between the Passion and the Ascension, in the following terms:

"To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God."

The placing of the Christian festival of the Ascension at forty days after Easter, the Festival of the Resurrection, originates from this passage in the Acts of the Apostles. The date is therefore set in contradiction to Luke's Gospel: none of the other Gospel texts say anything to justify this in a different way.

The Christian who is aware of this situation is highly disconcerted by the obviousness of the contradiction. The *Ecumenical Translation of the Bible, New Testament*, acknowledges the facts but does not expand on the contradiction. It limits itself to noting the relevance the forty days may have had to Jesus's mission.

Commentators wishing to explain everything and reconcile the irreconciliable provide some strange interpretations on this subject.

The *Synopsis of the Four Gospels* edited in 1972 by the Bibli cal School of Jerusalem (vol. 2, page 451) contains, for example, some very strange commentaries.

The very word , Ascension' is criticized as follows: "In fact there was no ascension in the actual physical sense because God is no more 'on high' than he is 'below' " (sic). It is difficult to grasp the sense of this comment because one wonders how Luke could otherwise have expressed himself.

Elsewhere, the author of this commentary sees a 'literary artifice' in the fact that "in the Acts, the Ascension is said to have taken place forty days after the resurrection". this 'artifice' is "intended to stress the notion that the period of Jesus's appearances on earth is at an

end". He adds however, in relation to the fact that in Luke's Gospel, "the event is situated during the evening of Easter Sunday, because the evangelist does not put any breaks between the various episodes recorded following the discovery of the empty tomb on the morning of the resurrection..."-". . . surely this is also a literary artifice, intended to allow a certain lapse of time before the appearance of Jesus raised from the dead." (sic)

The feeling of embarrassment that surrounds these interpretations is even more obvious in Father Roguet's book. He discerns not one, but two Ascensions!

"Whereas from Jesus's point of view the Ascension coincides with the Resurrection, from the disciples' point of view it does not take place until Jesus ceases definitely to present Himself to them, so that the Spirit may be given to them and the period of the Church may begin."

To those readers who are not quite able to grasp the theological subtlety of his argument (which has absolutely no Scriptural basis whatsoever), the author issues the following general warning, which is a model of apologetical verbiage:

"Here, as in many similar cases, the problem only appears insuperable if one takes Biblical statements literally, and forgets their religious significance. It is not a matter of breaking down the factual reality into a symbolism which is inconsistent, but rather of looking for the theological intentions of those revealing these mysteries to us by providing us with facts we can apprehend with our senses and signs appropriate to our incarnate spirit."

John is the only evangelist to report the episode of the last dialogue with the Apostles. It takes place at the end of the Last Supper and before Jesus's arrest. It ends in a very long speech: four chapters in John's Gospel (14 to 17) are devoted to this narration which is not mentioned anywhere in the other Gospels. These chapters of John

nevertheless deal with questions of prime importance and fundamental significance to the future outlook. They are set out with all the grandeur and solemnity that characterizes the farewell scene between the Master and His disciples.

This very touching farewell scene which contains Jesus's spiritual testament, is entirely absent from Matthew, Mark and Luke. How can the absence of this description be explained? One might ask the following. did the text initially exist in the first three Gospels? Was it subsequently suppressed? Why? It must be stated immediately that no answer can be found; the mystery surrounding this huge gap in the narrations of the first three evangelists remains as obscure as ever.

The dominating feature of this narration-seen in the crowning speech-is the view of man's future that Jesus describes, His care in addressing His disciples, and through them the whole of humanity, His recommendations and commandments and His concern to specify the guide whom man must follow after His departure. The text of John's Gospel is the only one to designate him as *Parakletos* in Greek, which in English has become 'Paraclete'. The following are the essential passages:

"If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Paraclete." (14, 15-16)

What does 'Paraclete' mean? The *present* text of John's Gospel explains its meaning as follows:

"But the Paraclete, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you" (14, 26).
"he will bear witness to me" (15, 26).

"it is to your advantage that I go away, for if I do not go away, the Paraclete will not come to you; but if I go, I will send him to you. And

when he comes, he will convince the world of sin and of righteousness and of judgment . . ." (16, 7-8).

"When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me . . ." (16, 13-14).

(It must be noted that the passages in John, chapters 14-17, which have not been cited here, in no way alter the general meaning of these quotations).

On a cursory reading, the text which identifies the Greek word 'Paraclete' with the Holy Spirit is unlikely to attract much attention. This is especially true when the subtitles of the text are generally used for translations and the terminology commentators employ in works for mass publication direct the reader towards the meaning in these passages that an exemplary orthodoxy would like them to have. Should one have the slightest dimculty in comprehension, there are many explanations available, such as those given by A. Tricot in his *Little Dictionary of the New Testament* (Petit Dictionnaire du Nouveau Testament) to enlighten one on this subject. In his entry on the Paraclete this commentator writes the following:

"This name or title translated from the Greek is only used in the New Testament by John: he uses it four times in his account of Jesus's speech after the Last Supper [In fact, for John it was during the Last Supper itself that Jesus delivered the long speech that mentions the Paraclete.] (14, 16 and 26; 15, 26; 16, 7) and once in his First Letter (2, 1). In John's Gospel the word is applied to the Holy Spirit; in the Letter it refers to Christ. 'Paraclete' was a term in current usage among the Hellenist Jews, First century A.D., meaning 'intercessor', 'defender' (. . .) Jesus predicts that the Spirit will be sent by the Father and Son. Its mission will be to take the place of the Son in the

role he played during his mortal life as a helper for the benefit of his disciples. The Spirit will intervene and act as a substitute for Christ, adopting the role of Paraclete or omnipotent intercessor."

This commentary therefore makes the Holy Spirit into the ultimate guide of man after Jesus's departure. How does it square with John's text?

It is a necessary question because *a priori* it seems strange to ascribe the last paragraph quoted above to the Holy Spirit: "for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come." It seems inconceivable that one could ascribe to the Holy Spirit the ability to speak and declare whatever he hears . . . Logic demands that this question be raised, but to my knowledge, it is not usually the subject of commentaries.

To gain an exact idea of the problem, one has to go back to the basic Greek text. This is especially important because John is universally recognized to have written in Greek instead of another language. The Greek text consulted was the *Novum Testamentum Graece* [Nestlé and Aland. Pub. United Bibles Societies, London, 1971.].

Any serious textual criticism begins with a search for variations. Here it would seem that in all the known manuscripts of John's Gospel, the only variation likely to change the meaning of the sentence Is in passage 14, 26 of the famous Palimpsest version written in Syriac [This manuscript was written in the Fourth or Fifth century A.D. It was discovered in 1812 on Mount Sinai by Agnes S.-Lewis and is so named because the first text had been covered by a later one which, when obliterated, revealed the original.]. Here it is not the Holy Spirit that is mentioned, but quite simply the Spirit. Did the scribe merely miss out a word or, knowing full well that the text he was to copy claimed to make the Holy Spirit hear and speak, did he perhaps lack the audacity to write something that seemed absurd to him? Apart

from this observation there is little need to labour the other variations, they are grammatical and do not change the general meaning. The important thing is that what has been demonstrated here with regard to the exact meaning of the verbs 'to hear' and 'to speak' should apply to all the other manuscripts of John's Gospel, as is indeed the case.

The verb 'to hear, in the translation is the Greek verb *'akouô'* meaning to perceive sounds. It has, for example, given us the word 'acoustics', the science of sounds.

The verb 'to speak' in the translation is the Greek verb *'laleô'* which has the general meaning of 'to emit sounds' and the specific meaning of 'to speak'. This verb occurs very frequently in the Greek text of the Gospels. It designates a solemn declaration made by Jesus during His preachings. It therefore becomes clear that the communication to man which He here proclaims does not in any way consist of a statement inspired by the agency of the Holy Spirit. It has a very obvious material character moreover, which comes from the idea of the emission of sounds conveyed by the Greek word that defines it.

The two Greek verbs *'akouô'* and *'laleô'* therefore define concrete actions which can only be applied to a being with hearing and speech organs. It is consequently impossible to apply them to the Holy Spirit.

For this reason, the text of this passage from John's Gospel, as handed down to us in Greek manuscripts, is quite incomprehensible if one takes it as a whole, including the words 'Holy Spirit' in passage 14, 26. "But the Paraclete, the Holy Spirit, whom the Father will send in my name" etc. It is the only passage in John's Gospel that identifies the Paraclete with the Holy Spirit.

If the words 'Holy Spirit' (*to pneuma to agion*) are ommitted from the passage, the complete text of John then conveys a meaning which is perfectly clear. It is confirmed moreover, by another text by the same

evangelist, the First Letter, where John uses the same word 'Paraclete' simply to mean Jesus, the intercessor at God's side [Many translations and commentaries of the Gospel, especially older ones, use the word 'Consoler' to translate this, but it is totally inaccurate.]. According to John, when Jesus says (14, 16): "And I will pray the Father, and he will give you another Paraclete", what He is saying is that 'another' intercessor will be sent to man, as He Himself was at God's side on man's behalf during His earthly life.

According to the rules of logic therefore, one is brought to see in John's Paraclete a human being like Jesus, possessing the faculties of hearing and speech formally implied in John's Greek text. Jesus therefore predicts that God will later send a human being to Earth to take up the role defined by John, i.e. to be a prophet who hears God's word and repeats his message to man. This is the logical interpretation of John's texts arrived at if one attributes to the words their proper meaning.

The presence of the term 'Holy Spirit' in today's text could easily have come from a later addition made quite deliberately. It may have been intended to change the original meaning which predicted the advent of a prophet subsequent to Jesus and was therefore in contradiction with the teachings of the Christian churches at the time of their formation; these teachings maintained that Jesus was the last of the prophets.

WHO WAS JESUS? Or—if we prefer the present tense, as many do—who *is* he? What would Jesus have told us two millennia ago, what would he tell us today, about his ministry, his mission, his objectives, his identity? These are fateful questions, questions that challenge us.

If the Christian writer C.S. Lewis and the other mainstream scholars and theologians of Christianity are correct, Jesus would say to us, 'I am God Incarnate, the second person of the Trinity.'

Lewis supports this view of Jesus with words to this effect: ‘Two thousand years ago, a man appeared among the Jews claiming to be God, a man whose words and deeds profoundly unsettled the religious authorities of his day, and whose mission continues to unsettle all of mankind. In evaluating this man’s career, there are only two possibilities for us. We may consider him a lunatic, or we may consider him the Son of God. There is no middle ground. And who will maintain that Jesus was a lunatic?’

Now, I must be honest and admit that this line of argument has irritated me for many years … because it reminds me so much of a magician’s performance.

Magicians, when they wish to make it appear to a paying audience that they have supernatural powers, often employ a series of careful misdirections: an unexpected flare from some flash powder, a pretty lady in a revealing gown, a loud noise from offstage, even something as simple as a gesture or a word. Magicians employ these misdirections, not for the sake of simple showmanship, but with a purpose, and while holding a subtle goal in mind.

Consider, for instance, the case of a card magician. The aim is to *distract* an audience member who has been called up onto the stage for just a moment, just long enough to manipulate the deck, and then to move quickly enough to convince her that she has freely chosen a card on her own. In fact, however, the magician has ‘forced’ a predetermined card on her.

This is the magician’s principle of misdirection.

Lewis engages in very similar sleight-of-hand with his ‘lunatic-or-Son-of-God’ argument, which appears in his book *Mere Christianity*.

Of course, there is no thoughtful, spiritually aware person—Christian or otherwise—who can read the Gospels with an open mind and an open heart, and come away from that experience convinced

that Jesus was a lunatic. And so the believer finds herself holding a 'card' that she did not choose, a 'card' that has been forced upon her, a 'card' that informs her that Jesus is the only begotten Son of God, the human component of the Trinity—as (she is assured) he himself claims to be.

The thoughtful Christians, however, must be prepared to appeal to the most authentic words of the Gospels to determine the truth or falsehood of such matters.

Once we resolve that much firmly in our hearts, we may find that we really are brave enough to pose the question for ourselves: Who is Jesus?

Does he say, 'I am the only begotten Son of God and the second person of the Trinity'? If we examine this fateful question carefully, we reach an extraordinary conclusion. We may look through the Gospels for as long as we please, but we will have a very difficult time indeed locating any verse in which Jesus says this.

Now, Islam teaches that Jesus Christ forcefully *rejected* claims that he was divine. Most mainstream Christians who disagree with the teachings of Islam do so because of its emphatic insistence on this point.

We certainly have a right to be skeptical about Islam's claims about this issue. It is only fair for us to demand evidence *from the Gospels*, and not from any other source, before we conclude that Jesus rejected the divine role that so many believe he was born to play in human affairs.

So the question becomes: Can we find even *one* Gospel passage that plausibly suggests Jesus *rejected* today's prevailing understanding of his mission? Can we find a verse that shows him *denying* that he was the divine incarnation of God, the second person of the Trinity?

If we *cannot* find such a verse, then the discussion is over. Islam has failed to support its claims. If we *can* find such a verse, we are perhaps obliged to look a little more closely at what Islam has to say about Jesus.

We have, I think, both the right and the duty to determine whether or not Lewis, as he spreads out his deck of cards for us, is trying to distract us with his lunacy-or-divinity argument—and if he is, what he might be trying to distract us from. Misdirection is fine for entertainment, but it has, we must admit, no place when it comes to the important business of determining one's own path to salvation.

Well. What *could* Lewis be eager to direct our attention away from?

Perhaps from Gospel passages like this one … in which Jesus explicitly denies any claim on divinity:

> 'And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? There is none good but one, that is, God.' (MARK 10:17-18)

If Jesus was God, why in the world would he say something like this? Did he somehow forget that he himself was God when he uttered these words? (*A side note*—I had a discussion with a woman who assured me that this passage in Mark was not really in the Gospels, and who refused to believe that it appeared there until I gave her the chapter and verse number and she looked it up for herself!)

Have we ever gone to church and heard a homily or sermon exclusively devoted to Mark 10:18?

If our answer is 'no,' perhaps it is fair to ask *why* that is so … and to ask what other Gospel passages our magician may be attempting to distract our attention from.

Perhaps the magician would prefer to distract us from the italicized words that appear in the following Gospel passage … words with which Jesus makes clear that *all* of the truly faithful are (metaphorically speaking) Children of God:

> 'But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' (MATTHEW 5:44-45)

Or perhaps the magician is eager to distract us from Gospel passages like this one … in which Jesus draws our attention *away* from reverence of him, and *towards* obedience to God Alone:

> 'And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.' (LUKE 11:27-28)

Or perhaps we are meant to be distracted from this Gospel passage … in which Jesus reminds us that it is God Alone who forgives sinners:

'Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me. Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.' (MATTHEW 18:32-35)

In this parable, does Jesus say that *he himself* will deliver us over to the torturers if we do not forgive those who wrong us, after we ourselves have been forgiven?

Or does he say that *his heavenly Father*—our heavenly Father!—will deliver us over to the torturers if we choose to persist in this hypocrisy?

We are entitled to ask: Is this heavenly Father he speaks of the same as, or different than, the Father referenced elsewhere as the Father of *all* the faithful, the One who causes the sun to rise and the rain to fall on all of us?

To be sure, all these passages appear in the New Testament, and they are all easy enough to look up and consult. But if you have ever tried to engage members of the clergy in a discussion of these passages (as I have), you will find that a very interesting thing takes place when you try to talk about these passages. St. Paul keeps popping up.

You may begin by talking about the words of Jesus, but somehow you will always end up talking about the words of St. Paul. And this, I submit, is misdirection.

The faith Jesus preached was not Paulism, and no amount of legerdemain can possibly alter this fact

We should not have to ask for any special permission to focus on the authentic words of Jesus, and *only* on the authentic words of Jesus. And if we are willing to focus *only* on the authentic words of Jesus, we may eventually conclude that they paint a picture of Jesus as a human Prophet, a picture that is startlingly similar to the picture offered in the Qur'an.

Christians around the world repeat the Lord's Prayer faithfully every day, attributing its exquisite words to Jesus himself. We are entitled to ask: Does this prayer require the faithful to appeal to Jesus himself? To the Trinity? To the Holy Spirit? Or does it require the faithful to appeal to '*our Father*'?

We are entitled to ask: To whom was Jesus praying when he spoke these words? Himself? Certainly not! And it is not 'my Father' that Jesus appeals to … but 'our Father.'

And we are entitled to ask: *Why* was he even speaking these words, if he himself was God?

In the end, our own honest answer to the question 'Who is Jesus?' need not be much more elaborate or sophisticated than a simple 'I don't know.' That may very well be the best answer as we make our way through the Gospels. It's certainly not an answer to be ashamed of: 'I don't know.' And it is far better than answering as though the question we were facing were actually 'Who does St. Paul say Jesus is?'

The only answer that *is* worthy of shame, when we are asked 'Who is Jesus?' is the one that elevates the force of our own habit over the actual words of the Gospel. We may well face grave difficulties if we consciously choose to answer this question out of force of habit when we know better.

C.S. Lewis and the theologians of what is today known as mainstream Christianity may *want* us to answer that question out of force of habit, of course. They have their reasons. They have made their own choices. And they have arranged the deck as they see fit.

Whether we accept the card that has been extended, and then tell ourselves that we have chosen it freely, however, is up to us.

At eighteen*, I headed East for college and entered
the Roman Catholic Church. In college, I met a beautiful and
compassionate Catholic girl who was
to become the great love and support of my life;
she was not particularly religious, but she appreciated how important
these matters were to me, and so she supported me in my beliefs. I do
a great injustice
to her seemingly limitless resources of strength, support, and love by
compressing the beginning of
our relationship into a few sentences here.*

*I asked the campus priest—a sweet and pious man—about some of the
Gospel material that had given me trouble, but he became
uncomfortable and changed
the subject. On another occasion, I remember telling him that I was
focusing closely on the Gospel of John because that Gospel was (as I
thought then) a first-person account of the events in question.*

*Again, he stammered and changed the subject and
did not want to discuss the merits of one Gospel
over another; he simply insisted that all four were important and that
I should study all of them.
This was a telling conversation, and a fateful one,
as it turned out.*

This is one stance that man ought to stand. There is yet another stance: You as a human being served by all other genera, when did those genera serve you? Did they serve you after you possessed a mind, and after you have used that mind to control them and make them serve you? Or did those genera serve you before you obtained

your mind and before you had the ability to reason? Did they serve you because they are under your control following your commands? Did you command the sun to shine, the moon to rise, the air to move and the sky to rain? Definitely, you did not have power over any of this! You were not supposed to accept your existence in life in such a passive attitude, where you only benefit from others. Your duty is to look for your own mission in this world so that you would not be less significant than those beneath you.

Everything else serves you, and who do you serve? You ought to examine that and give it some thought. Suppose that you were alone at home with no one else around you and then you woke up and found a table with a variety of food set for your breakfast. Is it not common sense to use your own mind and try to find out who set up the table for you?

In this world, you are just like that person who found things at his service, without having power over them and without even knowing about them. It is your duty as a human being to search for whoever created those things and made them subservient to you, without you having any power over them and even before you got your own mind. Allah bestows mercy on people to lead them out of their negligence by sending them messengers to solve those mysteries: Who provided you with those things that you have no power over them? And who has made them subservient to you before even you can have any power to control them? The messengers came to solve this mystery for us. So when Allah (SWT) sent His messenger, you ought to have listened carefully to them so that you can get the puzzle sorted out. By that you would regain your value in this world, instead of being a negligible person without a function or a determined mission. You should have listened to the messenger and obeyed him better than deafening your ears and turning away from him. This is another absolute foolishness.

The first irrational act from you is ignoring your mission. And the second one is that you turned away from those who came to solve the

mystery for you. However, Allah is merciful and He continued to send his messengers to remind us because he is the All Merciful God. He knows the negligence of the human being. He sent the messengers so that no one could claim that he did not know. But did Allah (SWT) send the messengers to establish those matters of servanthood and mastership? Of course not, those rules have always been there, He (SWT) sent the messengers to remind the people. So normally the concept of mans mission in life should be well known, and at a point in time man forgets his role and then Allah (SWT) would send His messenger as a mere reminder to the people.

People who came much later than Adam are the ones who faced this dilemma. For the first man created who represents the first father to all of us has witnessed it all. Adam witnessed Allah creating him with His glory hands. He witnessed the breathing of Allahs spirit into himself. He witnessed the angles prostrate to him. He directly received form Allah every ruling that would lead to goodness in life. So Adam has received all of this and felt it directly. But the negligence was from the generations that came after him. Do you know why? Because when Adam was created he was not created as a newborn with two parents. Parents that he would think are the reason behind his existence. He found himself a complete mature man. He did not witness for himself either a youth or a childhood. He was amazed to find himself a man, with the ability to reason. He was spoken to from the heavens through a divine a law. He was created as a man with the angels prostrating to him.

Therefore, to Adam, this matter is solidly proven. But the doubt is all for the ones who came after Adam. When the messengers came to solve the mystery of this world and to explain to man his mission in life, they all agreed on one law represented by Allahs own words in the Holy Statement (Hadeeth Koddsi): Son of Adam, I have created the things for you. This is a mere truth proven by matter-of-factness. Everything in this world is created for you man and Allahs words I

have created the things for you. are a mere Truth. This is the given part of the equation and yet to know is the required part. So what is the required element that the mind is looking for in this world? As Allah (SWT) says I have created the things for you, and I have created you for Me. So do not engage yourself with what is for you and forget what you are for. This is the philosophy of all religions!

Since Allah has made the whole universe subservient to man, without man being able to make the universe submitted to his will, he should have realized the truth in Allahs words: I have created the things for you, and I have created you for Me. So dont engage yourself with what is for you and forget what you are for. So in other words, do not let what serves you distract you from who you are serving. Dont let your slave divert you from your master. For as you benefit from the slavery of your slaves, you have to excel in being a slave to your creator. Otherwise, you would be unjust and inequitable. But in that case you would be unjust to whom?

Injustice normally is taking away someones right, doing him harm for the benefit of the taker. But tell me, if you diverted from your creator, who would you harm by doing that? You would do harm to yourself, and this is another sign of stupidity. Because the wrong-doer does harm to others, but the disobedient or the disbeliever does harm to himself. He is not doing any harm to Allah who created him, because The Creator (SWT) has all the attributes of perfection. Your worship to Him does not add anything to his holdings, and your disbelief of Him does not lessen anything from his dominion. But He (SWT) would like for His creation to live an eternal grace in the Hereafter in the same way that He (SWT) has bestowed Grace on them in this worldly life.

So the disbeliever or the disobedient has done harm only to himself not to the creator, because the creator with all the characteristics of perfection is Allah, The Creator.

Allah says in the Holy Statement (Hadeeth Koddsi):

And if your first and your last and your mankind and your jinn all have the heart of the most righteous man among you, it will not increase My holdings as much as a wing of a mosquito. And if your first and your last and your mankind and your jinn all have the heart of the most wicked man among you, it will not decrease My holdings as much as a wing of a mosquito. And if your first and your last of your mankind and your jinn all gathered in one place each asking Me what he wants and I gave it to him, it would not decrease of what I have except as much as what hold on to a needle if it was immersed in the sea. This is because I am Munificent, Originator and Laudable. My Bounties are words and My Wrath is words: If I decree something I say to it: Be and it is.

Thus when man disbelieves or disobeys his God, he is doing harm only to himself because man is the most eminent creation in the world, and is served by everything else in this world. Have you ever seen between mankind a craftsperson who wants to ruin his design? Not really because every creator improves his creation to be a masterpiece.

We ask Allah (SWT) to lead us to our mission in this life to be worthy of his grace on The Day we meet Him

Man has to know the reason behind the existence of the whole world. He has to understand who that world is serving so that he could figure out the reason behind his existence and to know for whom he has been created. For no doubt, when man examines the whole universe, using both what his senses can feel and what his mind can deduce, he will find himself the master of all genera.

If superiority in the universe is defined by servanthood and mastership, then by looking at the kingdom of Allah (SWT), man will find that he is the master of every thing else in the universe. All

genera serve him: the genus right beneath him, which is the animals, and the genus beneath the animals, which is the plants, and what is beneath the plants, which is the inanimate beings. Those genera are classified with great wisdom, such that the inferior genus would serve all genera superior to it.

For example, the inanimate beings that we see around us, such as the sun, the moon, the mountains, the elements of the earth and the water, they all serve the genera above them. They serve the plants and provide it with food and all the elements required for its growth. They also serve animals providing it with the essential elements for its survival and continuance. The inanimate beings also serve man, providing him with all the necessary elements of life.

If we ascend one level to the plants, we do not find it serving its inferior genus, which is the inanimate beings, but serving the superior genera to it which are the animals and the human beings. If we ascend one more time to the animals, we still will not find it serving its inferiors, but again serving its superior genus, which is the human being. Then the circle of servanthood stops, and we do not find any other genera that man would serve. So the servanthood in the whole universe has stopped at the level of man and now man should look for his mission in this world.

The inanimate beings have a mission to do in serving the plants, animals and human beings, and the plants have a mission to do in serving the animals and the humans. Also the animals have a mission to do for the humans. And then servanthood stops. So man, what is your mission as a human being? And who are you serving in this world? You have been deceived by your innovation of a lot of the secrets of the universe. And as a rational being with the ability to reason you ought to have understood your mission first, before you try to figure out the mission of others serving you.

This is the first task for the mind: man has to look for his mission in life. If he does not search for it, then he must consider himself lower than the inanimate beings, less significant than the plants, and more trivial than the animals. But how would the master be less important than the servant? Therefore, man as a master ought to have a mission appropriate to his mastership over the rest of the genera.

This is one stance that man ought to stand. There is yet another stance: You as a human being served by all other genera, when did those genera serve you? Did they serve you after you possessed a mind, and after you have used that mind to control them and make them serve you? Or did those genera serve you before you obtained your mind and before you had the ability to reason? Did they serve you because they are under your control following your commands? Did you command the sun to shine, the moon to rise, the air to move and the sky to rain? Definitely, you did not have power over any of this! You were not supposed to accept your existence in life in such a passive attitude, where you only benefit from others. Your duty is to look for your own mission in this world so that you would not be less significant than those beneath you.

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not witness for himself either a youth or a childhood. He was amazed to find himself a man, with the ability to reason. He was spoken to from the heavens through a divine a law. He was created as a man with the angels prostrating to him.

Islam is a practical religion. It does not stop at prescribing the theoretical base for this universal unity, but proceeds to detail the means of fulfilling it, and establishes the rites and laws through which to strengthen this idea in the hearts, and consolidate it in society. This is the difference between philosophical approaches to social change and practical reforming programs, or between the philosopher and the reformer. For, the philosopher outlines the theory and the reformer draws the principles of implementation and supervises its execution. This is why Islam is both a theoretical and a practical religion, and upon these tenets the foundation for its rites and laws are built, the rituals through which Islam managed to achieve what it called for in terms of universal humanity and true brotherhood between people regardless of differences in skin colour or national identity. Among these rites are:

Qiblah (direction of prayer): It is an obligation of all believers to direct their faces, hearts and minds, at least five times a day, towards the *Qiblah* (Ka'bah), which was built by Prophet Abraham – the father of all the Prophets (PBUH). Every one of them (the believers) feels the true meaning of brotherhood and the all-encompassing unity between all the people of the world, contained in this noble symbol. Circumbulating the honourable Ka'bah in the pilgrimage is also another means of reaffirming these sentiments. Some of those who have little knowledge in the wisdom and foresight of Islam claim that Islam still carries some of the ignorant pagan ways of the ancient Arabs; and that the seven encirclements of the Ka'bah and the touching of the Black Stone are nothing but manifestations of those old rituals. This is far from the truth. The Muslim, who circles the

Ka'bah or touches the black stone, firmly believes that these are but stones, the only significance of which are the deeply symbolic meanings they carry; the promotion of human brotherhood and the advancement of universal unity. It is worth remembering in this regards Allah's words

Symbolism is, in many circumstances, the only language through which to communicate the most delicate and intricate of meanings. These meanings that are impossible for verbal discourse to articulate and phrases to explain: he who glorifies his national flag, knows that in its essence the flag is but a piece of cloth worth nothing, but he realises that it is not the flag that is respected, but the symbolic significance it has that he holds high. This to him embodies the finest of national feelings. By the same logic, the sacred Ka'bah is Allah's flag on this earth, portraying the clearest meanings of brotherhood, and providing a symbol, to the people, for their unity and coming together. Perhaps the most beautiful thing about it is that it was built by Abraham the father of all the Prophets:

The Black stone is a starting point; and at it the pledge with the Lord of the earth and the heavens takes place. A pact for belief, faith, righteous works and loyalty:

"O Lord our faith is in you, not in the stone, and our belief is in your Book, not the myth, our loyalty is in your covenant (Pure monotheism), and the following of the traditions of your Prophet (PBUH), the destroyer of the idols."

So how can this beautiful symbolism be compared to those pagan practises before Islam? The Ka'bah is an ever-standing, ever-lasting figure. Islam has built the holiest and highest values of universality and brotherhood between all the children of Adam

Sociologists confirm that language is one of the strongest binding factors in any society and the easiest way to bring people together.

Islam has recognised this fact, and obliged the Believers to use the Arabic language in their payers and all other forms of worship. Hence the Arab nationality is not based on race, but language, and it encompasses all those who come to speak it. Al-Hafidh Ibn Asaakre says that Qais Ibn Mataatiyah came to a study circle, at which Suhaib the Roman and Bilal the Abbysinian were present, and said: "The Aws and Khazraj (two Arab tribes living in Madeenah) have protected this man (meaning the Prophet), what business have they here?" (pointing to the non-Arabs among those present). Muaadh Ibn Jabal stood up, walked to him, grabbed him and took him to the Prophet (PBUH), and explained to the Prophet what this man had said. In great anger the Prophet (PBUH) stood up and walked to the mosque where the prayer was called for by the mu'adhin. Everybody came to the mosque in response to the call. The Prophet said: " O people!, the Lord is One, the religion is one, and being Arab is not by the father or the mother of any of you. It is but a tongue. So whoever speaks it is an Arab."

What better encouragement than this is there to learn the language of the Arabs and spread it among the people so that it becomes the universal 'Esperanto' which ties the whole of humanity together. Some may argue that this is a dream that will never be realised. The answer to this is that: did the spiritual, and moral strength of the companions not realise this dream and will not the conforming to these ways realise it again. Dreams are only dreams when they are accompanied with weakness. The realities of today are the dreams of yesterday, and the dreams of today are the realities of tomorrow. The ideal way should not be ridiculed just because it is deserted by the majority. This is truly the path to unity, "And whoever walks on the right path will reach his destination".

Adhaan (the call to prayer): You hear the loud voice of the mu'adhin calling for prayer every morning, evening, noon, and at the time of sunset: "Allah is great, Allah is great. I bear witness that there is no god but Allah. I bear witness that Muhammad is His messenger. Come

to prayer. Come to the successful works. God is great, God is great. There is no god but Allah.". Do you see in this call any propagation to ethnic racism, or special attention to a specific group? Nothing except the glorification of Allah and the emphasis on good deeds and obedience; prayer, and guidance through the good example of the Prophet Muhammad (PBUH.)- the messenger of Allah.

Rights and responsibilities and the manifestations of worship: Absolute equality is the core of Islam in all the duties, responsibilities and manifestations of worship. The whole of the human race is elevated above the rest of the creation:

'And indeed We have honoured the children of Adam, and We have carried them on land and sea, and have provided them with lawful good things, and preferred them above many of those whom We have created with a marked difference.'

(Surat-al-Israa' (17), ayah 70)

The whole of humanity is called to in this Islamic message. Frequently the Qur'an Starts with the general call of "O Mankind!" showing equality between people in terms of rights and responsibilities. The religious rights, let alone the civil, political, individual, social and economic ones, are affirmed and guaranteed to all alike. There has never existed a nation to which Allah did not send a messenger:

'And there never was a nation but a warner has passed among them.'

(Surat-Faatir (35), ayah 24)

The manifestations of worship and the manner of performing them is shared among all and offered in total equality. For, they are in prayer as if a solid structure. They are in pilgrimage united as if all possessing one heart. They are all in these great practices as if the teeth of one comb - no master and no servant:

‘Verily, the believers are Brothers’

(Surat-al-Hujuraat (49), ayah 10)

The same can be said of other forms of worship.

Reaffirming the Qualities of Mercy, Love, Altruism, and Piety

Islam has supported its theoretical consideration and practical plans with the spreading of the best of human sentiments in the hearts and souls. These feelings of love of the good for mankind and the attitude of altruism, even at the time of need:

‘And give they preference over themselves, even though they were in need of that (which they have given). And whosoever is saved from his own covetousness, such are they who will be the successful.’

(Surat-al-Hashr (59), ayah 9)

‘And do good. Truly Allah loves the good-doers.’

(Surat-al-Baqarah (2), ayah 195)

‘We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner.’

(Surat-al-Kahf (18), ayah 30)

‘Verily, Allah enjoins justice and Righteous deeds’

(Surat-an-Nahl (16), ayah 90)

The ordaining of good-deeds is not restricted only to dealings involving other humans, but it extends to include our dealings with animals as well. For, the doors of paradise are opened to he who gives water to the thirsty dog, and hell swallows a women for imprisoning a kitten - not feeding it nor allowing it to even feed itself. Many other examples are narrated in the Hadeeth to the extent that the

companions of the Prophet (PBUH.), in utter amazement once said: *"Is it so that in the good treatment of animals there is a reward for us, O Prophet of Allah?", "Yes, in the kind treatment of every 'soft livered' being, there is a reward for you."* (Narrated by Muhammad).

There is no doubt that these compassionate virtues cultivate, the qualities of love and lead one to appreciate the value of universal brotherhood.

The Universal Humanity in Islamic Societies

History tells us that the Islamic society prospered with the implementation of these values in all the generations in which the message of Islam flourished, and where the believers practised it correctly. For instance, at the time of the Prophet, Salmaan the Persian was side by side with Suhaib the Roman next to Bilaal the Abbysinian and with them Abu Bakr the Quraishite, all bound together with the brotherhood of Islam:

'And remember Allah's favour on you, for you were enemies one to another, but he joined your hearts together, so that, by His Grace, you became brethren.'

(Surat-aal-Imran (3), ayah 103)

They knew not any of this ethnic racism except on the day when they had no belief in true Islamic teachings and were surrounded with the evils of blind ignorance.

The World of Today

Following the Second World War, the leaders of the world promised universal brotherhood and called for a unified happy world. One which would be overwhelmed with peace, justice, freedom and prosperity. Have they achieved any of that, or even sincerely tried? And has the United Nations attempted to equate the sons of South Africa, or

forced America to overcome discrimination on the basis of colour? Nothing of the sort has been done, and nothing will be done until all souls are cleansed with the pure water of divine revelation, and nourished from the bounties of faith, and become sincere to Islam – the religion of brotherhood, unity, humanity and peace:

'In this, there is a message to a worshipping people. And we have not sent it except as a mercy to the words'

Peace, and Why Fighting is Allowed in Islam

Islam is uncompromisingly a law of peace and a religion of mercy. Only he who is ignorant of its teachings, hostile to its system, or is arrogant enough not to accept clear evidence, will dispute this fact.

The word Islam is itself derived from the word peace (i.e. salaam). And Muslim is the best description of those who believe in this religion:

'It is the religion of your father Abraham. It is He (Allah) Who has named you Muslims both before and in this (the Qur'an), that the Messenger be a witness over you and you be a witness over mankind!'

(Surat-al-Hajj (22), ayah 78)

The essence of this religion is peaceful submission to the Lord of the worlds:

'Yes, but whoever submits his face (himself) to Allah (i.e. follow Allah's Religion of Islamic monotheism) and he is a good-doer, then his reward is with the Lord, on such shall be no fear, nor shall they grieve.'

(Surat-al-Baqarah (2), ayah 112)

‘When his Lord said to him, "Submit (ie. Be a Muslim)!" He said, "I have submitted myself to the Lord of the worlds."’

(Surat-al-Baqarah (2), ayah 131)

‘"And we were ordered to submit to the Lord of the worlds"’

(Surat-al-An’aam (6), ayah 71)

Even the greetings between Muslims is "May the peace and blessings of Allah be upon you." Prayer itself is concluded with the announcement of peace – once to the right, once to the left and once to the front if there is an Imam in front – as if to greet his brothers after he had left them during the brief moments that he turned completely to Allah.

Furthermore the revelation of the Qur’an brought with it the angels of peace and the night in which it was revealed became a night of peace:

‘Verily! We have sent it (this Qur’an) down in the night of Al-Qadr (Decree). And what will make you know what the night of decree is. The night of Al-Qadr (Decree) is better than a thousand months. Therein descend the angels and the Ruh (Jibreel) by Allah’s Permission with all Decree, Peace! until the appearance of dawn.’

(Surat-al-Qadr (97), ayahs 1-5)

The servant greets his Lord with no better greeting than the greeting of peace:

‘Their greeting on the day they shall meet Him will be: Peace. And He will prepare for them a generous reward.’

(Surat-al-Ahzaab (33), ayah 44)

The Angels will welcome the righteous into paradise with peace:

‘And the angels shall enter unto them from every gate (saying): "Peace be unto you for that you have persevered in patience! Excellent indeed is the final home!"’

(Surat-ar-Ra’d (13), 23-24)

Paradise is itself a place of peace:

‘For them will be the home of peace (paradise) with their Lord. And He will be their Helper and Protector because of what they used to do.’

(Surat-al-An’aam (6), ayah 127)

‘Allah calls to the home of peace and guides whom He wills to a Straight path.’

(Surat-Yunus (10), ayah 25)

Allah, the High, the Blessed, has named Himself "Peace":

‘He is Allah other than Whom there is none (that has the right to be worshipped) the King, the Holy, the Peace...’

(Surat-al-Hashr (59), ayah 23)

Of course the Muslim would not hesitate to answer this call to peace, and will never reject it.

‘But if they incline to peace, you also incline to it, and put your trust in Allah. Verily, he is the All-Hearer, the All-Knower.’

(Surat-al-Anfal (8), ayah 62)

‘And say not to he who seeks to make peace with you, "you are not a believer". Seeking the perishable goods of the worldly life. There are many more profits with Allah.’

(Surat-an-Nisaa' (4), ayah 94)

No religious law or social system has encouraged the establishment of peace in the same way that Islam has done, for Islam has ordered the practise of this great virtue through respect and self-restraint even at the most testing of times such as *Hajj* (pilgrimage). During this sacred time, a pilgrim is strictly prohibited from cutting his nails, shortening his hair, destroying a tree, killing an animal or harming anyone in any way, even if he shall find the killer of his father he is not permitted to hurt him at all:

'So whosoever intends to perform Hajj then he should not have sexual relations (with his/her wife/husband), nor commit sin, nor dispute unjustly during Hajj'

(Surat-al-Baqarah (2), ayah 197)

These prohibitions establish peace within and between the Muslims.

Islam is a Religion of Mercy

Mercy is the companion of peace in the salutation of Muslims.
The Messenger of Islam is a Mercy to the worlds.
And the slogan of Islam, repeated in every utterance and action is
"In The Name of Allah, Most Gracious, Most Merciful."

The behaviour between the believers is one of patience and mercy:

'Then he became one of those who believed and recommended one another to perseverance and patience, and (also) recommended one another to piety and compassion.'

(Surat-al-Balad (90), ayah 17)

The verses of the Qur'an and sayings and practices of Muhammad (PBUH.) exemplify the high position of love and mercy.

For example, the gates of paradise were opened, and Allah's forgiveness and appreciation of Allah was bestowed upon a man who gave water to a dog overcome with thirst. Muslim and others narrate that Abu Hurairah (RA) said: The Messenger of Allah (PBUH.) said:

'While a man was walking he became very thirsty due to the intense heat of the day. To his relief he found a well into which he quickly climbed down to get some water. After he had satisfied his thirst and come back out of the well he found a dog so thirsty that it was eating the earth in an attempt to quench its thirst. He said to himself: "Thirst has overwhelmed this dog to the same extent that it had done me." So he re-entered the well, filled his slipper and held it with his teeth until he got to the top of the well, where he immediately gave it to the dog to drink from. Allah (the exalted) thanked the man for what he had done and forgave him. One of the companions of the Prophet (PBUH.) said: "Is there reward to be gained from being compassionate to the animals?". The Prophet (PBUH.) said: "In every living being there is a reward to be gained"'

Long before any animal rights organisations were founded in the west, compassion towards animals was, and will always be, a characteristic of Islam and the commandment of Muhammad (PBUH.) to every Muslim. Abu Hurairah (RA) said that the Prophet (PBUH.) said:

'Do not use the backs of your camels as pulpits, for Allah ordained them to take you to places you would only otherwise reach with great suffering, and created the earth for you, so on it carry out your business.' Narrated by Abu Dawood.

Abdul-Rahman Ibn Abdullah (RA) relates that his father, may Allah be pleased with him, said:

'While we were on a journey with the Messenger (PBUH.) we saw a Pochard (a type of duck) with two of its chicks. When we took away the chicks the mother started fighting for them back. When the

Prophet came and saw what was happening he said: "Who frightened this bird by taking away its chicks? Return its chicks to it immediately". He also noticed that an ant village had been burnt, about which he asked: "Who burnt this?", we said: "It was us!", he said: "It is not for anyone to burn with fire except the Creator of the fire (Allah)"' Also narrated by Abu-Dawood

Ibn Al-Haakim relates, regarding the life of Umar Ibn Abdul Aziz (the fifth Khalifah of Islam) that he prohibited the riding of horses except for a need, and wrote to Hiyaan, his governor in Egypt, that he had received news that some caravan camels in Egypt were used to carry up to one thousand pounds in weight at a time. He warned Hiyaan that if he (Hiyaan) received his letter, he should not allow a camel to carry more than six hundred pounds. The Fustaat (an ancient village south of Cairo) was named so because during the conquest of Egypt by 'Amr Ibn Al-'Aas (RA) a dove built a nest at the top of his tent (Fustaat). When the time to leave the city came, he left the tent exactly where it was so as not to disturb the resident dove. People started building around this tent eventually leading to the growth of the city of Fustaat.

All this is but a small example of the mercy of Islam that can be found within the hearts of the believers. For Islam is indeed a religion of mercy and peace.

But if Islam is a religion of mercy and peace then what is its position towards war and fighting? Was Islam spread with the sword, as those who are hostile to it claim? And is it unique among other religions in allowing fighting, under certain circumstances?

Islam and War

Wars are a social necessity: Civil life in Islam is aimed towards peace. Nevertheless, Islam deals with reality and as long as there are people that follow their own desires and self-interest, there will always be

conflict and war. But if war is for the sake of stopping an aggressor, aiding truth and achieving justice, then it is a virtue since it encourages goodness and prosperity for the people. It is a source of evil, social vices and degradation for mankind when it is used as a tool for the wrong-doer, corruption, transgression and oppression of the weak. Islam came to deal with this reality. Allah says in the Holy Qur'an:

'And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of Bounty to the worlds.'

(Surat-al-Baqarah (2), ayah 251)

The All-Mighty also says:

'For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily Allah will help those who help His (cause). Truly, Allah is All-Strong, All-mighty.'

(Surah Al-Hajj (22), ayah 40)

This shows the Islamic point of view with regards to war – that it is a social necessity or an action from which there is no escape at certain times. An evil that you expect in order to uphold the good.

The purposes of war in Islam: Though Islam acknowledges these realities, it prohibits war, the indulgence in it, the call to it and the encouragement of it, except for justifiable reasons, such as:

i- Resistance of transgression and self-defence as well as defence of family, possessions, nation and religion. In this regard the Holy Qur'an tells us:

'And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors.'

(Surat-al-Baqarah (2), ayah 190)

The first verse that discussed and permitted war was:

'Permission to fight is given to those, who are fighting because they (believers) have been wronged, and surely, Allah is able to give them (believers) victory. Those who have been expelled from their homes unjustly only because they said: "our Lord is Allah"'

(Surah Al-Hajj (22), ayahs 39-40)

Muslim and An-Nisaa'i narrate that Abu Hurairah said:

'A man came to the Prophet (PBUH.) and said: "O Messenger of Allah! what if my belongings are forcibly taken from me?" The Prophet (PBUH.) said: "Ask for them back in the name of Allah". "If they refuse?", he said. The Prophet replied: "Again, ask for them back in the name of Allah". "If they still refuse?", the man asked. "Ask for them back, in the name of Allah, yet again", the Prophet stressed. "If they persist in their refusal?", the man inquired. "Fight them, for if you are killed you will enter paradise, and if they are killed they will enter the hell fire." the Prophet explained.'

Abu Dawood, Al-Tirmidhi. Al-Nisaa'i, and Ibn Majah narrate that Sa'd Ibn Yazeed, may Allah be pleased with him said that he heard the Prophet (PBUH.) say:

'Whoever is killed while attempting to protect his belongings is a martyr; whoever is killed while attempting to protect himself is a martyr; whoever is killed while attempting to protect his religion is a martyr; and whoever is killed while attempting to protect his family is a martyr.'

Al-Bukhaari and At-Tirmidhi also narrate that Abdullah Ibn Amr Ibn Al-Aas, may Allah be pleased with both, said that he heard the Prophet (PBUH.) saying:

'Whosoever has fought for the protection of his belongings until death; he is a martyr.'

ii- The protection of the freedoms of religion and the doctrine of the believers - those whom the disbelievers attempt to divert and mislead. Allah says in the Holy Qur'an:

'They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) in the sight of Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to the Holy Mosque (at Makkah), and to drive out its inhabitants, and Fitnah is worse than killing.'

(Surat-al-Baqarah (2), ayah 217)

He also says, in another:

'And fight them until there is no more fitnah (disbelief and worshipping others besides Allah) and (all and every kind of) worship is for Allah. But if they cease, let there be no transgression except against the tyrants.'

(Surat-al-Baqarah, ayah 193.)

iii- The protection of the Islamic call so that it reaches and becomes clear to everyone: Islam is a comprehensive message of social reform founded on the noble principles of truth and goodness; it directs people to these virtues just as Allah says in the Holy Qur'an to his Prophet (PBUH.):

'Verily, we have sent you to all mankind as a warner and a giver of glad tidings.'

Thus, it must remove from its path all sources of hindrance which may delay or prevent the propagation of its message; and the position of every individual and every nation must be clarified with regards to this call. The outcome of this decision would determine the relationship of Islam and its followers with other peoples. The believers are brothers to each other. Those with whom there is a treaty, this treaty will be honoured. Those who are under protection, their protection will be guaranteed. Those who take themselves to be the enemy or are hostile, are warned, and if they correct themselves they will be spared. But if they persist in their tyranny they will be fought, not in an attempt to compel them to accept Islam against their wish but as a tax for their transgression:

‘There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path.’

(Surat-al-Baqarah (2), ayah 256)

Many verses and Ahaadeeth refer to and explain the above. For example:

‘If you (O Muhammad) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms. Certainly Allah likes not the treacherous.’

(Surat-al-Anfal (8), ayah 58)

and:

‘Let those (believers) who sell the life of this world for the Hereafter fight in the cause of Allah, whosoever fights in the Cause of Allah, and is killed or gets victory, We shall bestow on him a great reward.’

(Surat-an-Nisaa’ (4), ayah 74)

and:

'Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger and those who acknowledge not the religion of truth among the people of the Scripture, until they pay the tax with willing submission, and feel themselves subdued.'

(Surat-at-Tawbah (9), ayah 29)

and:

'Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Satan. So fight you against the followers of Satan: Ever feeble indeed is the plot of Satan.

(Surat-an-Nisaa' (4), ayah 76)

Bukhaari and Muslim narrate that Ibn Umar (may Allah be pleased with him) said that the Messenger of Allah (PBUH.) said:

'I was ordered to fight people until they bear witness that there is no God but Allah and that Muhammad is his messenger, establish prayer and pay charity, but if they shall do so then they have made their blood prohibited for me and their judgement is with Allah.'

iv- To teach a lesson to those who dishonour a treaty or transgress against the Muslim majority. Allah says in regard to those who reject the just law of equity and reform :

'But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief - surely their oaths are nothing to them-so that they may stop (evil action).'

(Surat-at-Tawbah, ayah 12)

Also Allah says:

'And if two parties or groups among the believers fall into fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily Allah loves those who are equitable.'

(Surah Al-Hujuraat (49), ayah 9)

v- Helping the wronged among the believers wherever they be until they gain their rights (humanitarian intervention). Allah the Almighty says in the Qur'an:

'And as to those who believed but did not emigrate you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance, and Allah is the All-Seeer of what you do.'

(Surat-al-Anfal (7), ayah 72)

War is strictly forbidden for any other reason

War for purposes other than these humane and beneficial ones is not permissible. This is absolutely clear because Islam follows the word fighting with the phrase "In the cause of Allah". One will not find in any Islamic text the word fighting or *jihad* (struggle) not accompanied by the phrase "in the cause of Allah". This is because Allah has declared the prohibition of all forms of fighting that have an ignoble motive behind them. This prohibition was confirmed by the many Ahaadeeth, and was recorded in the histories and biographies of the followers of the Prophets (PBUH.) – those who did not seek anything with their fighting except the pleasure of the Almighty alone, and the realisation of the aforementioned aims. The Holy Qur'an tells us:

'O you who believe! When you go (to fight) in the Cause of Allah, (verify the truth), and say not to any one who greets you with peace: "You are not a believer"; seeking the perishable goods of worldly life. There is much more profit and booty with Allah. Even as he is now, so were you yourselves before till Allah conferred on you His Favours, therefore, be cautious in discrimination. Allah is Ever Well-Aware of what you do.'

(Surat-an-Nisaa' (4), ayah 94)

'It is not for the Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world , but Allah desires (for You) the Hereafter. And Allah is All-Mighty, All-wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took.'

(Surat-al-Anfal (8), ayahs 67-68)

Abu Musa Al-Ash'ari said that the Prophet (PBUH.) was asked which among the following is in the Cause of Allah: a man who fights so that he may be called brave, one who fights in revenge or one who fights to be called a good believer by people ? "He who fights for the advancement of the word of Allah is in the Cause of Allah." The Prophet (PBUH.) replied.(Bukhari and Muslim).

Also Abu Dawood narrates that Abu Hurairah said: "A man said to the Messenger of Allah "O Messenger of Allah! A man seeks to struggle in the path of Allah and wants the bounties of this life?" The Prophet said: "For him shall be no reward." The man repeated the same question three times; on each occasion the Prophet giving the same answer- "for him shall be no reward."

The companions of the Prophet (PBUH.), even the Bedouin amongst them, were very affected by this elevated exposition of the objectives

of fighting in Islam, to the extent that An-Nisaa'i narrated that Shaddad Ibn Al-Had (RA) said that:

'A man from the Bedouins came to the Prophet, embraced Islam and asked him whether he should emigrate with him (the Prophet). The Prophet subsequently appointed some of his companions to look after him. It was not long afterwards when the Prophet was fighting in one of his battles in which the Muslims won much booty. When the Prophet gave this man his due from this booty, he (the man) said: "It is not for this that I have followed you, but it is to be shot (with an arrow) here (pointing to his throat with an arrow), so that I may enter paradise. He (the Prophet) said: "If you are truthful with Allah, he will give you what you deserve." They then got up and returned to the battle field. Soon, they brought him back to the Prophet (PBUH.) with an arrow through where he had previously pointed. The Prophet said: "is this him?" They answered, "yes." The Prophet said: "He was sincere with Allah and Allah was sincere with him."' Then he was covered with the Prophet's robe and the Prophet prayed over him. Among what was heard from the Prophets prayers for this man was: " O Lord! Verily, this servant of yours emigrated for your sake, and was martyred, and I am a witness to that.'

Islamic History has also recorded many more of these examples of denial of the glories of this life and the spoils of war, and striving for nothing but the elevation of the word of God.

The Preference of Peace, Wherever Possible and its Encouragement

A Muslim only fights when forced to, and after exhausting all peaceful means of reconciliation. If any opportunity of peace arises, then Islam makes it compulsory for the Muslims to take it. A Muslim is also required to extinguish the flame of war whenever and wherever he can. The Qur'an says:

'But if they incline to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-Hearer, the All-Knower.'

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CHAPTER three

Mandates of the Gospel of Matthew emphasizes that Jesus preached and the Messenger of farewell to the oneness of God Almighty

always presented to the faithful as axiomatic. In the middle of the Second century, Saint Justin did, after all, call the Gospels the 'Memoirs of the Apostles'. There are moreover so many details proclaimed concerning the authors that it is a wonder that one could ever doubt their accuracy. 'Matthew was a well-known character 'a customs officer employed at the tollgate or customs house at Capharnaum'; it is even said that he spoke Aramaic and Greek. Mark is also easily identifiable as Peter's colleague; there is no doubt that he too was an eye-witness. Luke is the 'dear physician' of whom Paul talks: information on him is very precise. John is the Apostle who was always near to Jesus, son of Zebedee, fisherman on the Sea of Galilee.

Modern studies on the beginnings of Christianity show that this way of presenting things hardly corresponds to reality. We shall see who the authors of the Gospels really were. As far as the decades following Jesus's mission are concerned, it must be understood that events did not at all happen in the way they have been said to have taken place and that Peter's arrival in Rome in no way laid the foundations for the Church. On the contrary, from the time Jesus left earth to the second half of the Second century, there was a struggle between two factions. One was what one might call Pauline Christianity and the other Judeo-Christianity. It was only very slowly that the first supplanted the second, and Pauline Christianity triumphed over Judeo-Christianity.

A large number of very recent works are based on contemporary discoveries about Christianity. Among them we find Cardinal Daniélou's name. In December 1967 he published an article in the review Studies (Etudes) entitled. *'A New Representation of the Origins of Christianity: Judeo-Christianity'*. (Une vision nouvelle des origines chrétiennes, le judéo-

christianisme). Here he reviews past works, retraces its history and enables us to place the appearance of the Gospels in quite a different context from the one that emerges on reading accounts intended for mass publication. What follows is a condensed version of the essential points made in his article, including many quotations from it.

After Jesus's departure, the "little group of Apostles" formed a "Jewish sect that remained faithful to the form of worship practised in the Temple". However, when the observances of converts from paganism were added to them, a 'special system' was offered to them, as it were: the Council of Jerusalem in 49 A.D. exempted them from circumcision and Jewish observances; "many Judeo-Christians rejected this concession". This group was quite separate from Paul's. What is more, Paul and the Judeo-Christians were in conflict over the question of pagans who had turned to Christianity, (the incident of Antioch, 49 A.D.). "For Paul, the circumcision, Sabbath, and form of worship practised in the Temple were henceforth old fashioned, even for the Jews. Christianity was to free itself from its political-cum-religious adherence to Judaism and open itself to the Gentiles."

For those Judeo-Christians who remained 'loyal Jews,' Paul was a traitor. Judeo-Christian documents call him an 'enemy', accuse him of 'tactical double-dealing', . . . '"Until 70 A.D., Judeo-Christianity represents the majority of the Church" and "Paul remains an isolated case". The head of the community at that time was James, a relation of Jesus. With him were Peter (at the beginning) and John. "James may be considered to represent the Judeo-Christian camp, which deliberately clung to Judaism as opposed to Pauline Christianity." Jesus's family has a very important place in the Judeo-

Christian Church of Jerusalem. "James's successor was Simeon, son of Cleopas, a cousin of the Lord".

Cardinal Danielou here quotes Judeo-Christian writings which express the views on Jesus of this community which initially formed around the apostles: the Gospel of the Hebrews (coming from a Judeo-Christian community in Egypt), the writings of Clement: Homilies and Recognitions, 'Hypotyposeis', the Second Apocalypse of James, the Gospel of Thomas. [One could note here that all these writings were later to be classed as Apocrypha, i.e. they had to be concealed by the victorious Church which was born of Paul's success. This Church made obvious excisions in the Gospel literature and retained only the four Canonic Gospels.] "It is to the Judeo-Christians that one must ascribe the oldest writings of Christian literature." Cardinal Daniélou mentions them in detail.

"It was not just in Jerusalem and Palestine that Judeo-Christianity predominated during the first hundred years of the Church. The Judeo-Christian mission seems everywhere to have developed before the Pauline mission. This is certainly the explanation of the fact that the letters of Paul allude to a conflict." They were the same adversaries he was to meet everywhere: in Galatia, Corinth, Colossae, Rome and Antioch.

The Syro-Palestinian coast from Gaza to Antioch was Judeo-Christian '"as witnessed by the Acts of the Apostles and Clementine writings". In Asia Minor, the existence of Judeo-Christians is indicated in Paul's letters to the Galatians and Colossians. Papias's writings give us information about Judeo-Christianity in Phrygia. In Greece, Paul's first letter to the Corinthians mentions Judeo-Christians, especially at Apollos. According to Clement's letter and the Shepherd of Hermas, Rome was an 'important centre'.

For Suetonius and Tacitus, the Christians represented a Jewish sect. Cardinal Daniélou thinks that the first evangelization in Africa was Judeo-Christian. The Gospel of the Hebrews and the writings of Clement of Alexandria link up with this.

It is essential to know these facts to understand the struggle between communities that formed the background against which the Gospels were written. The texts that we have today, after many adaptations from the sources, began to appear around 70 A.D., the time when the two rival communities were engaged in a fierce struggle, with the Judeo-Christians still retaining the upper hand. With the Jewish war and the fall of Jerusalem in 70 A.D. the situation was to be reversed. This is how Cardinal Daniélou explains the decline:

"After the Jews had been discredited in the Empire, the Christians tended to detach themselves from them. The Hellenistic peoples of Christian persuasion then gained the upper hand. Paul won a posthumous victory. Christianity separated itself politically and sociologically from Judaism; it became the third people. All the same, until the Jewish revolt in 140 A.D., Judeo-Christianity continued to predominate culturally"

From 70 A.D. to a period sometime before 110 A.D. the Gospels of Mark, Matthew, Luke and John were produced. They do not constitute the first written Christian documents: the letters of Paul date from well before them. According to O. Culmann, Paul probably wrote his letter to the Thessalonians in 50 A.D. He had probably disappeared several years prior to the completion of Mark's Gospel.

Paul is the most controversial figure in Christianity. He was considered to be a traitor to Jesus's thought by the

latter's family and by the apostles who had stayed in Jerusalem in the circle around James. Paul created Christianity at the expense of those whom Jesus had gathered around him to spread his teachings. He had not known Jesus during his lifetime and he proved the legitimacy of his mission by declaring that Jesus, raised from the dead, had appeared to him on the road to Damascus. It is quite reasonable to ask what Christianity might have been without Paul and one could no doubt construct all sorts of hypotheses on this subject. As far as the Gospels are concerned however, it is almost certain that if this atmosphere of struggle between communities had not existed, we would not have had the writings we possess today. They appeared at a time of fierce struggle between the two communities. These 'combat writings', as Father Kannengiesser calls them, emerged from the multitude of writings on Jesus. These occurred at the time when Paul's style of Christianity won through definitively, and created its own collection of official texts. These texts constituted the 'Canon' which condemned and excluded as unorthodox any other documents that were not suited to the line adopted by the Church.

The Judeo-Christians have now disappeared as a community with any influence, but one still hears people talking about them under the general term of 'Judaïstic'. This is how Cardinal Daniélou describes their disappearance:

"When they were cut off -from the Great Church, that gradually freed itself from its Jewish attachments, they petered out very quickly in the West. In the East however it is possible to find traces of them in the Third and Fourth Centuries A.D., especially in Palestine, Arabia, Transjordania, Syria and Mesopotamia. Others joined in the orthodoxy of the Great Church, at the same time preserving traces of Semitic culture; some of

these still persist in the Churches of Ethiopia and Chaldea".

Let us briefly examine the concepts of *nubuwwah* (Prophethood) and *rasaalah* (Messengership) in Islam to understand the comprehensive nature of what it means to be a prophet and messenger. Many pseudo Islamic groups have taken advantage of some peoples' lack of understanding in these matters and have manipulated the meanings of these ideas in order to open the door to various false ideologies. In North America for instance, there have been those who wish to isolate and emphasize the word `Prophet' because of the inherent religious connotation associated with the word in the minds of the people. In this regard, these groups readily admit that `Prophethood' ended with Muhammad ibn `Abdillah (sallallahu `alayhi wa sallam). However, what these groups either implicitly promote or explicitly state is that `Messengership' has not been sealed, therefore allowing the possibility of any number of `messengers' with new `messages' to come after the passing of the Messenger of Allah (sallallahu `alayhi wa sallam). The leaders of these movements promote the notion that to be a `messenger' is something minor and that Prophethood is the major God-given position. This is because many people have stood up throughout history and made a claim to Prophethood and in each and every case they were refuted by the scholars of the era and relegated to heretical status in the eyes of most Muslims. However in recent times, some have attempted to overcome this obstacle by minimizing the concept of a `messenger' in Islam and have made some form of claim to it with the goal of using a more palatable word for the people to digest.

The word messenger in the Arabic language is `*rasool'* and the word `message' is `risaalah'. The Arabic word `*nabee'* means prophet. When speaking about the various Messengers and Prophets in the Qur'an, Allah uses both titles at different times to emphasize the various aspects of their missions. This includes the instances in the Qur'an where Allah (swt) speaks of or addresses the Messenger, Muhammad (sallallahu `alayhi wa sallam). And since Allah did not reveal the Qur'an for any type of *hazl ;*

Verily! This (the Qur'an) is the Word that separates. And it is not a thing for had (amusement) (86:13,14);

and warns against taking the Qur'an as *mahjoor;*

And the Messenger will say: "O my Lord! Verily, my people deserted this Qur'an as *mahjoor* (something to be abandoned) (25:30),

We must understand that every word in the Qur'an is perfectly placed and is the most perfect word utilized to convey the most perfect message. A *Rasool* of Allah (swt) is *a nabee* (prophet) who has been given a *risaalah* to convey to the people. This characteristic can be found in those Prophets whom Allah distinguished with some sort of specific laws or scripture to deliver to a particular people. It is agreed by the scholars of this Ummah that the Prophet Nuh (`alayhis-salaam) was the first to receive this distinction based on Allah's statement;

Verily, We have inspired you (O Muhammad SAW) as We inspired Nub (Noah) and the Prophets after him;

In this verse, Allah describes the similarity of the mission of Nuh (`alayhis-salaam) with that of the Messenger Muhammad (sallallahu `alayhi wa sallam) as well as the missions of those prophets *after* Nuh. Allah (swt) uses the words `... *ba'dihi'* to emphasize the fact that these specific types of prophets came after him (Nuh). A Prophet of Allah who does not have this specific trait still receives inspiration from Allah and may still convey general admonitions and glad tidings to others but not to the degree that they deliver a specific scripture or shari'ah. Allah specifically speaks about the purpose of the missions of these special Prophets;

Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allah by His Leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to a Straight Path (2: 213).

In some ayat Allah (swt) makes a clear distinction between the nature of prophethood and prophethood accompanied by the position of *rasool;*

And mention in the Book (this Qur'an) Musa (Moses). Verily! He was chosen and he was *a Rasool* (Messenger) (and) *a Nabee* (Prophet) (19: 51).

If there were no need to distinguish between the two positions, there would be no need for Allah, Mighty and Majestic, to include both titles for Musa, for Allah is high above using words merely for *haZl* (amusement). This point is further emphasized when we consider what Allah says two verses afterwards about the brother of Musa, Harun, when he says;

And We bestowed on him his brother Harun (Aaron), (also) a Nabee (Prophet), out of Our Mercy (19:53).

It is clear that though Harun was distinguished as a Nabee, he was not given the title of Rasool. Ibn Katheer (rahimahullah) in his Tafseerul-Qur'anil-Adheem notes about verse 19:51 in which Allah describes Musa as Rasool and Nabee:

Alllah combined these two descriptions far him. For Verily, He was one of the greatest messengers and one of the five messengers of strong will. They are Nub, Ibrahim, Musa, 7sa, and Muhammad. May the blessings of Allah be upon them and all the prophets.' (Vol. 6 pg. 274)

This distinction is also made clear in the following verses;

And mention in the Book (the Qur'an) Isma'il (Ishmael). Verily! He was true to what he promised, and he was a Rasool (Messenger) and a Nabee (Prophet). (19:54)

Ibn Katheer states about this verse:

In this is a proof of Isma'il' s favored status over his brother, Ishaq. Ishaq was only described as being a prophet but Isma'il was described with bath Prophethood and Messengership ([vol.6, pg. 275)

Allah continues describing the mission of *Isma'il* as one of conveying specific instructions and commandments to his people;

And he used to enjoin on his family and his people *As-Salaat* (the prayers) and the *Zakaat,* and his Lord was pleased with him (19:55)

The Arabic `ya'muru ahlahu bis-salaati-wa'zakaah' literally means he commanded his people with the prayer and Zakaat. This is evidence that he was commissioned to enjoin upon his people a specific shari'ah which is the distinguishing characteristic of a Nabee who is also a Rasoolullah. With this understanding, we can conclude that to claim to be a `messenger' of Allah without authority from Allah is equally if not more heretical than the claim to prophethood because within the context of Islam, this

means that the one who makes the claim has specific laws and commandments directly from Allah, Mighty and Majestic.

THE SEAL OF THE PROPHETS AND MESSENGERS

Let us now examine an aspect of belief that is required of every Muslim and that is the (proper) belief in Allah, His Angels, His Messengers, His Books, the last day, and the pre-decree of Allah, the good of it and the bad of it. For the purpose of this discussion we will focus on the requirement of the belief in His Messengers. Most Muslims will readily name off the articles of belief which I have just listed. However, the part of this belief system that is neglected by some is the *kaifiyyah* or the manner in which we should believe in these articles. It is not sufficient to simply say,' I believe in (God) Allah...' but it is the proper belief in Allah that one must have in order to be considered a believer. If a person claims to believe in Allah, yet this person also believes that He has a son or is contained in his creation in some manner or is somehow similar to his creation, then this person has not established the proper belief in Allah. This same rule can be applied to all of the areas of faith. For this discussion, it is the proper belief in the Messengers of Allah and everything that is contained within this belief. As with all other areas of eemaan, the correct belief is also what resides in the heart and is manifested on the tongue and the limbs. Ibn Taymiyyah (rahimahullah) states in his Al-`Aqeedatul-Waasitiyyah:

It is part of the principles of Ahl-us-Sunnah Wa'lJamaa'ah that deen and eemaan are names of profession and practice -profession by the heart and tongue and actions by the heart tongue and the limbs.

The scholars of this religion have extracted from the Qur'an and the Sunnah of the Messenger of Allah (sallallahu `alayhi wa sallam) that proper belief in the Messengers encompasses the principle that the message of Islam was completed and perfected with the advent of Muhammad (sallallahu `alayhi wa sallam) and that He is the Seal of The Prophets and Messengers. Allah says;

Muhammad (SAW) is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything (33:40)

Allah, The Mighty, states that indeed, Muhammad (sallallahu `alayhi wa sallam) is *Rasoolullah* and has conferred upon him the title which implies that this will not be applicable to anyone after him and has described him as *Khaatamam Naabiyyeen* - The Seal (end) of the Prophets. *Khaatam* is rooted in the word *kbataba* which means to seal off, close, terminate, and conclude. A person with a weak understanding of this verse may misinterpret it as the sealing off of Prophethood but not messengership because of the phrase *Khaatamam Naabiyyeen.* However, as we have previously stated, Allah (swt) did not reveal the Qur'an for amusement or foolishness and that his words are perfectly chosen and placed even though we may not comprehend the wisdom of it. Allah has confirmed that

the Messenger (sallallahu `alayhi wa sallam) has been endowed with the distinction of being not only a messenger of Allah but THE Messenger of Allah which, as we have discussed, is a distinction beyond Prophethood. With this understanding, all those prophets to whom Allah has given the distinction of rasaalah are Messengers and Prophets. In other words all Messengers are Prophets but not all Prophets are Messengers. Logically, if there is a conclusion (khaatam) of Prophethood then this automatically means that rasaalah has come to an end also. Ibn Katheer comments on the Qur'anic verse about the `Seal of The Prophets' in Tafseerul-Qur'anil-`Adheem;

'Hence this verse is a clear proof of the fact that no prophet will come after Muhammad (sallallahu `slay& wa sallam) and when it is said that no prophet will come after Him, it is a foregone conclusion that no messenger will succeed him either, for the office of a messenger bolds prominence over the office of a prophet. Every messenger is a prophet but all prophets are not messengers. Anyone who lays a claim to prophet after Muhammad (sallallahu `allay& wa sallam) is a liar, a disruptionist, an imposter, depraved and a seducer despite his wondrous jugglery and magical feats. Anyone n bo would make this claim in the future till the end of the world belongs to this class.' (Vol. 3, pp. 493494)

The Messenger of Allah (sallallahu `alayhi wa sallam) himself explains quite clearly the concept of finality of messengership and prophethood when He (sallallahu `alayhi wa sallam) said,

` Verily, Ar-Rasaalah (the messengership) and An Nubuwwah (the prophethood) ends with Me so there will be no Messenger nor Prophet after Me.' (At-Tirmidbi, Ahmad)

This statement leaves no ambiguity concerning the matter. Anyone who disputes this issue

after this statement of Allah's Messenger (sallallahu `alayhi wa sallam) must remember Allah's statement when He says;

But no, by your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (4:65)

`Allamah Syed Mahmood Alusi (d. 1270 A.H.) states in Tafseer Ruh-ul-Ma'ani;

The word prophet' is common, but the word Messenger' has a particular significance. Hence when the Holy (sic) Prophet (sallallahu `alayhi wa sallam) is called the `Seal of Prophets; it necessarily follows that he is also the seal of the Messengers.'

That he (Muhammad sallallahu `alayhi wa sallam) was the final prophet, is ordained by the Qur'an, acknowledged by the Sunnah and agreed upon by the Ummah; hence a claimant to the contrary will be

(determined as) Kaafir (unbeliever) and put to death if he is persistent. ' (vo1.22, pg.32)

Imam Abu Hameed Al-Ghazali states in Al Iqtisad fil Etiqad

"No doubt the Ummah (all Muslims) has unanimously understood from this word (Kbaatam-un-Nabiyyeen 9 and its circumstantial reference to mean non-existence of a Nabee' or `Rasool' ever after Muhammad (sallallahu `alayhi wa sallam) and that (this word calls far) no reservation or tacit interpretation in it; hence its dissident is certainly the one who rejects the Ummah's unanimity". (Pg. 123)

The Messenger of Allah (sallallahu `alayhi wa sallam) has also said in a hadeeth recorded by Imam Ahmad;

There will be thin y liars among my Ummah. Each one will claim that he is a prophet. But I am the last of the Prophets and there will be no Prophet after Me.'

The Messenger of Allah (sallallahu `alayhi wa sallam) said,' ***I have many names; I am Muhammad. I am Ahmad. I am Al Maahee (the obliterator) by whom Allah obliterates disbelief. I am Al Haashir (the gatherer) who gathers the people at my feet. I am Al - Aqib (the successor) wham none comes after.' (Bukhari)***

The belief in the Finality of Prophethood and Messengership is part of the fundamental creed of Islam and it is the belief of the first and best generation of Islam as well as those who succeeded them and those who succeeded them. It is a fundamental belief of those Muslims who adhere to the Sunnah of the Messenger of Allah and who do not break off from the main body of Muslims. Imam Abu Ja'far At Tahawi (d.321 A.H.) states in Al-`Aqeedatut-Tahawiyah;

`... and that He (Muhammad, sallallahu `alayhi wa sallam) is the last of the Prophets.'

Imam Abu Muhammad ibn Qudamah Al-Maqdisi (d.620 A.H.) states in `Luma'atul-I'tiqaad;

Muhammad (sallallahu `alayhi wa sallam) is the Messenger of Allah and the last of the Prophets, and the Master of the Messengers.'

An additional aspect of belief concerning the Messenger of Allah (sallallahu `alayhi wa sallam) is that he was sent to mankind and that he was a mercy to all.

Say (O Muhammad SAW): "O mankind! Verily, I am sent to you all as the Messenger of Allah (7:158)

And We have sent you (O Muhammad SAW) not but as a mercy for the *'Aalameen* (mankind, jinn and all that exists) (21:107)

The Messenger of Allah (sallallahu `alayhi wa sallam) said,

7 have been given five thing which were not given to anyone else before me. Every Prophet used to be sent specifically to his awn people but I have been sent to all humanity. The spoils of war have been made lawful for me, yet they were not lawful to anyone else before me. The Earth has been made pure far me and a source of purification and a place for prayer so a person can pray anywhere the time fo rprayer finds him. Allah has made me victorious by instilling fear in my enemies far a distance of one month's journey. I have been given the right of intercession.' (Bukhari)

It is absolutely clear that all textual evidences from the Qur'an and the Sunnah explain in detail the fact that the Messenger of Allah, Muhammad ibn `Abdillah (sallallahu `alayhi wa sallam) was sent to all of humanity, hence, there is no need for any additional messages or messengers. Is it at all logical that though Islam carefully emphasizes this concept, mankind still has a need for `new' messengers to come and add t) or subtract from the religion? Sometimes the argument is made that a particular people in particular circumstances need a particular message. Allah, The Exalted, has given the response to this argument in the Qur'an itself;

Say (O Muhammad SAW): "No wage do I ask of you for this, nor am I one of the *Mutakallifun* (those who pretend and fabricate things which do not exist).It (this

Qur'an) is only a Reminder for all the *'Aalameen* (mankind and jinn) (38:86-87).

One of the motivations of those who claim some form of special relationship with Allah, The Most High, is to make those things which Allah has made prohibited permissible and to make the permissible prohibited usually for material, social, or political gain for themselves. However, these attempts are usually in direct opposition to the well known texts of Islam so the only way to justify any drastic changes in the religion, the false-prophets must establish some sort of *sultaan* (authority) for themselves and their doctrines. What better *sultaan* than direct revelation from Allah (swt)? Nevertheless, any changes in the deen of Islam have been emphatically warned against by the Messenger of Allah (sallallahu `alayhi wa sallam),

`Whoever *does an act that is not in accord with our matter (the Sunnah) will have it rejected.' (Bukhari, Muslim)*

Narrated by Ibn Mas'ood (radhiya'llahu'anhu) ;

The Messenger of Allah (sallallahu* 'alayhi *wa sallam) drew a straight line for us. Then he said, `This is the path of Allah. " Then He drew lines to the left of it and to the right of it. He then said, `These are divergent paths. Upon each of those paths is a devil calling to that path. " (Ahmad, Ibn Majah)

It is astonishing that even after all of the evidence, we still find different groups in the past and in the present who try to blur the lines of Prophethood and Messengership either by the actual words on their tongues or by their actions. It is not necessary to proclaim *wahy* (revelation) with one's speech to fall into the category of a false prophet or messenger. If one has in fact endowed himself with the notion of infallibility, enjoins his followers to disobey Allah and His Messenger (sallallahu `alayhi wa sallam) by changing specific aspects of the shari'ah or by bringing entirely new beliefs/laws as a result of some special `insight' or

`inspiration' he has been blessed with that the previous generations were not privy to, then he has positioned himself in the place of Allah's Last Messenger (sallallahu `alayhi wa sallam).

As was mentioned previously, the belief of a believer must not only be uttered by the tongue but it has to be confirmed in the heart and evident in the actions. When we say,' I bare witness that there is no God but Allah and Muhammad is His Messenger', it must be accompanied by what already exists in our hearts and the deeds of our limbs must be in accordance with our declaration. What those who follow such individuals must realize is that by obeying these types of people while in disobedience to Allah and his Messenger, it becomes tantamount to disbelief and *shirk* as in the case of the Jews and Christians who obeyed their Rabbis and monks while disobeying the commandments of Allah.

They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah... (9:31)

It is reported that Adi ibn Haatim beard the Messenger of Allah (*sallallahu `alayhi wa sallam*) recite this verse and said,' O Messenger of Allah (*sallallahu `alayhi wa sallam*)! They do not worship them. The Messenger of Allah (*sallallahu `alayhi wa sallam*) said, 'they certainly do. They made lawful things as unlawful and made unlawful things as lawful and they (the people) followed them and by doing so they really worshipped them.' (Ahmad, At-Tirmidbi, Ibn Jarir)

Even though all of these evidences refute the notion of nubuwwah and rasaalah after the Messenger of Allah (sallallahu `alayhi wa sallam), the fact that they must appear in succession up until the last days has been foretold by the Messenger of Allah (sallallahu `alayhi wa sallam) himself so it becomes necessary to equip ourselves with the truth so we do not fall prey to their lies.

PROPHECIES OF FALSE PROPHETS

Let us now turn our attention to some of the warnings that the Messenger of Allah (sallallahu `alayhi wa sallam) has left with us as well as mention some specific instances of false claims to prophethood.

Narrated by Jabir ibn Samoorah;

I heard the Prophet (*sallallahu `alayhi wa sallam*) say,

`Just before the hour there will be many liars.'

***(Muslim)* From Abu Hurayrah;**

The Prophet (sallallahu `alayhi wa sallam) said, The Hour will not come until nearly thirty `dajjaleen' (liars) appear, each one claiming to be a messenger from Allah.' (Bukhari, Muslim) The Prophet (sallallahu `alayhi wa sallam said, 'There will be dajjals and liars among my Ummah. They will tell you something net), which neither you nor your forefathers have heard. Be on your guard against them, and do not let them lead you astray.'(Ahmad)

The Prophet* (sallallahu `alayhi wa sallam) said' *The Hour twill not come until nearly thin y `dajjaleen' (liars) appear, each one claiming to be a messenger from Allah. Wealth increases, tribulations appear and al-Ha j increases.' Someone* asked, 'lf that *is al-Harq'?' He* (sallallahu `alayhi wa sallam) said, 'Killing, *killing.' (Ahmad)

Ibn `Umar said,' I *heard The Prophet (sallallahu `alayhi wa sallam) say,' Among my Ummah there will be more than seventy callers, each of whom will be calling*

people to hellfire. If I wished, I could tell you their names and tribes.

There have been instances throughout history where these types of individuals have appeared and have caused much confusion within the Ummah. One such individual known infamously as Musaylimah Al-Kadhdhaab (the liar) appeared during the time of the Prophet (sallallahu `alayhi wa sallam). Al-Kadhdhaab came to Madinah in the ninth year of Hijrah along with the Bani Haneefa delegation. At first he began to boastfully assert himself as the successor to the Prophet (sallallahu `alayhi wa sallam). He proclaimed himself a prophet in the tenth year of Hijrah after his return to Al-Yamama and began to forge revelation from Allah.

It is narrated by Abu Bakrah; ***The people spoke a great deal against Musaylimah before the Prophet***

(**sallallahu `alayhi wa sallam*****) said anything about him. Then the Prophet (sallallahu `alayhi wa sallam) got up to give a speech and said, `... as far this man about wham you have spoken so much -be is one of the thirty liars who will appear before the Hour, and there is no town which will not feel the fear of the Dajjal.' (Ahmad)***

Safi Al-Mubarakpuri writes in Ar-Raheeq-ul-Makhtoom:

`... To confirm his prophecy, he started uttering rhymed statements. He said that it was lawful to

drink wine and commit adultery. He, however, bore witness that the Messenger of Allah (sallallahu `alayhi wa sallam) was a real Prophet. His people, who were fascinated by what he allowed them to do, followed him and made bargains with him. He grew so prominent among them that they called him the beneficent of Al -Yamama.' (pg. 453)

It is interesting to note that the blueprint for forgery laid down by Al-Kadhdhaab would become adopted in some form by those imposters that have come after him. Material gain, political ambition, and declaring the impermissible to be permissible in order to suit the desires of the people have been characteristics of almost all of the various cults, sects, etc. that claim some form of new revelation. Al-Kadhdhaab was finally killed during the khilaafah of Abu Bakr As-Siddeeq by the ex-slave Wahshi in 12 A.H.

After Al-Kadhdhaab's claim to Prophethood, another man named Al-Aswad Al-`Ansi claimed to be a messenger from Allah. He was killed a day and a half before the death of the Messenger of Allah (sallallahu `alayhi wa sallam). Through the years many groups have been spun off by various claims to hidden revelation to the point where some of the claimants went as far as to say they were the manifestation of Allah. After the break off the Raafidhah sects (Shi'a) from the people of the Sunnah, many offshoots sprang up like those of the Druze, which was started by a man named Hamzah ibn Ali ibn Ahmad ad-Darazee during the time of the sixth Faatimid ruler Al-Haakim ibn Amiru'llah The Druzes believed that Allah, through Haakim, revealed a final message to humanity. They

also believed that another man named Muhammad (not the Messenger of Allah (sallallahu `alayhi wa sallam) was the messenger of Allah and they claimed to have a secret book from Allah called al-hikmah. This group later became known as the Boharas. There are those who go by the name Baha'i who claim that their leader is the `Babullah' (sometimes Bahaullah) and is the secret gate to the Mahdi. A man by the name of Mirza Ghulam Ahmad who lived in the Indian sub-continent during the 19`' century not only claimed prophethood, but also claimed to be Prophet Muhammad, Jesus, and the Mahdi. His followers are known as the Qadianis or the Ahmadiyyahs. In North America during the early 20`h century, a man named Elijah Poole believed that he had an encounter with Allah in the person of a man who called himself Fard Muhammad among many things and who from that point on began building a movement exclusively for African-Americans based on the premise that he was the last Messenger of Allah. His doctrines were comprised of beliefs and laws that were most times in direct opposition to the true Islamic texts of Qur'an and Sunnah. It is also interesting to note the Qadiani influence upon this movement in their teachings and circumstances. They even read from the Qadiani mistranslation of the Qur'an. This movement and its various offshoots exist up until today. To illustrate the premise that these groups still promote the possibility of messengers after The Prophet (sallallahu `alayhi wa sallam), consider a recent quote from an inheritor of Elijah's movement;

`Muhammad comes in a progression, beginning with the first Prophet that God missioned, or the first Messenger of God, and ending that progression with Muhammed (PBUH), the Last Prophet -not the last Messenger, but the Last Prophet.' (Muslim Journal, April 26, 2002)

A mathematician and computer programmer named Richard (Rashad) Khalifah claimed to have deciphered a complicated numerological code in the Qur'an. The problem is that for his code to make sense even in his mind, he had to remove two ayat from the Qur'an in his own mistranslation. His movement evolved into what is now known as the International Community of Submitters. Eventually he would make the claim that he was the messenger of Allah and teach that the Sunnah was not a part of Islam. His followers still promote this idea through the Internet and various other media and have deceived many people into actually using Richard Khalifah's translation of the Qur'an as a mainstream body of reference.

In his commentary on Imam At-Tahawi's Al-`Ageedat-ut-Tahawiyah, `Ali ibn Abi Al-`Izz Al-Adhru'i (d.792 A.H.) states about the phenomenon of false claimants to Prophethood:

Never did a faire prophet rise but his ignorance, lies, corrupt ways and the devils bold on him, have been so apparent to anyone endowed with some common sense that be bad no difficulty in discovering his falsity. That is because there is no recourse to a prophet but to order some things and forbid others. Thus, it is in the scheme of things that be should do things that render his truthfulness manifest. On the other band, an imposter too cannot escape but do some things and inform (about the unseen exposing himself in so doing, in ways more than one.' (Sharh Al- Ageedat-ut-Tabawiyah, pg.46)

As we can see from the evidence, it is inevitable that there will be liars calling to falsehood until the last day. It is our responsibility to be prepared with the knowledge of Qur'an and Sunnah so we do not fall prey to their deceptions. A liar will always be exposed and his lies will always be vulnerable to the truth. May Allah protect us from their fitnah. Ameen.

CONCLUSION

The concept of any message, revelation, or modification coming after the passing of the Messenger of Allah (sallallahu `alayhi wa sallam) is unacceptable for one simple, fundamental reason; it is a direct challenge to the statement of Allah;

This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion (5:3)

Any claim that something was revealed or inspired to anyone after this is a claim that Allah Glorified is He, did not speak the truth. Exalted and far removed is He from any imperfections. Therefore, the one who explicitly or implicitly makes this claim has left the fold of Islam and entered into disbelief as explained to us by the Qur'an, the Sunnah, and the scholars of Islam. The idea of a form of *wahy* after the Messenger of Allah (sallallahu `alayhi wa sallam) also implies that Allah did not grant victory to his Messenger (sallallahu

`alayhi wa sallam) and that ultimately, the Prophet (sallallahu `alayhi wa sallam) did not complete his mission. It undermines the entire basis for obedience to Allah and His Prophet (sallallahu `alayhi wa sallam) for it suggests that the Prophet (sallallahu `alayhi wa sallam) is not the most complete and perfect example for us to follow and that we are in need of someone to show us a more `appropriate' example because of different times, circumstances, etc. However, the only true guidance is the guidance of the Messenger Muhammad sallallahu `alayhi wa sallam) and the only way to attain success in this life and the hereafter is to embrace his Sunnah and follow his example. We must understand the authority of the Sunnah in our lives and strive to remain firm upon it. Almost all of the groups that have evolved out of a claim to prophethood have sought to separate the Sunnah from Islam by diminishing the importance of adhering to the example of the Prophet (sallallahu `alayhi wa sallam). But Praise be to Allah, the Lord of Everything in existence who has preserved the *dbikr* as he has promised and has made it a clear guide for us to follow until the Day of Judgment. The Prophet (sallallahu `alayhi wa sallam) said,

'I have left among you two matters that if you adhere to them you will never be misguided.• The Book of Allah and the Sunnah of His Prophet.'(Maalik, Haakim, Bayhaqi)

'There is nothing which will bring you closer to paradise and remove you farther away from the hellfire except that I have commanded you to do it.' (Al Mustadrak, Sharh us-Sunnab)

`Certainly, the one who will live among you will see lots of differences. So stick to my Sunnah and the Sunnah of the rightly guided successors. Bite onto that with your molar teeth and avoid newly invented matters. Verily, every heresy is a going astray.' (Ahmad, Abu Dawood, Tirmidbi, and others)

Successful indeed are the believers. Those who offer their Salât (prayers) with all solemnity and full submissiveness. And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden). And those who pay the Zakât. And those who guard their chastity (i.e. private parts, from illegal sexual acts) except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame; but whoever seeks beyond that, then those are the transgressors; those who are faithfully true to their Amanât (all the duties which Allah has ordained, honesty, moral responsibility and trusts etc.) and to their covenants; and those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours)." (Al-Mu'minûn, 23: 1-9)

Devious Sufism and ostentatious Sufism have also appeared, whereas true Sufism [defined as: honesty together with truth, and nobility of manners together with form]1[1], that is expressive of the spirituality of Islam and its moderation has receded. The rituals of Sufism prevailed over its realities, becoming mere Dhikr (remembering Allah) with the tongue, more akin to the kind that Râbi'ah described as repentance that itself needs a repentance, not to mention the fabricated

supplications, and feigned moves, that neither soften the heart, nor remind of Allah or the Hereafter.

The intrinsic proprieties and conventions of Islam has grown weak in our social life, and many adhered to two forms of traditions that disagree with the realities of Islam: (a) traditions inherited from the accumulation of the eras of stringency, blind imitation and backwardness, that have been wrongly attributed to Islam and do not belong to it in the least, (b) and other intrusive traditions that were imported from the invading occidental civilization, which are steeped in materialistic thinking, secular tendencies, and utilitarian behavior. All this had its effect on spreading disintegration, and ingraining individualism and selfishness.

The issue of women is what we most sensibly touch in this regard, where on the one hand we find some women hiding their faces till nothing is seen of them, and they may allow – or be allowed – to expose both or one of their eyes. And on the other hand, other women go out with bare arms, legs and shoulders (as the hadith describes women dressed in revealing gowns in this world, seen as the inhabitants of hellfire in the Hereafter, saying), *(Those who are dressed yet bare, those who walk while swaying their shoulders and swaggering alluringly).* We have also witnessed some people forbid a fiancé from seeing his fiancée – though bidden to see her based on the Islamic law – until their wedding night and the same applies to her. Whereas others give her free rein, thus they hold hands and she accompanies him wherever he likes, whether in the theaters, the cinemas, the parks or secluded places!

The Islamic mentality has suffered feebleness, for it no longer thinks, originates, introduces novelties to civilizations or rethink the old. Rather, it has become dependent on the other, whether this other is (the hallowed in patrimony) or (the hallowed in the west). Rigidity and stagnation have predominated in the aspects of life, so there no longer existed Ijtihâd [Term designating the intellectual effort of Muslim scholars to employ reason and analysis of the authoritative sources (Qur'an and Sunnah) for the purpose of finding legal solutions to new and challenging situations or issues] in Islamic jurisprudence, excellence in literature or creativity in industry. Furthermore, two grave bywords have prevailed that influenced the vitality of the Islamic mentality. The first says: 'The first left nothing to the last!' While the second says: 'It is impossible to excel the creativity of what is already done!'

The call to debar the domain of Ijtihâd spread! And no one knows who debarred it? Or who has the power to debar a way opened by Allah, The Most Exalted, and His Messenger (may Allah bless him and grant him peace)?

Thence, the Islamic nation lagged behind, though it remained the foremost for around a thousand years and it became the rearmost in the caravan after being in the forefront. For all its countries are among the so-called (Developing Countries) or (the Third World), and if there were a Fourth World, some of them would be ascribed to it because of the utmost backwardness, poverty, sickness, ignorance and illiteracy from which they suffer from.

The true virtues of Islam were undermined by the absence of the Branches of Faith clarified for us by the honorable Prophet (may Allah bless him and grant him peace) to be [*Some seventy branches, the highest (amongst them): is (saying) lâ illâh ilâ allâh (there is no god but Allah), and the humblest (amongst them): is the removal of whatever is injurious off the road and Al-Hayâ' (a sublime moral behavior involving a mixed emotion of modesty, virtue, bashfulness, chastity, humility, purity, piety, courtesy... and is marked by deep reverence, respect, dread and awe shown to Allah and reluctance to commit whatever is forbidden by Allah and His Messenger, may Allah bless him and grant him peace), is a branch of faith]*. Hypocrisy has prevailed in our community, thereon we have witnessed he who *(when he speaks he tells lies, and when he makes a promise he breaks it, and when he is trusted he betrays, and when he makes a covenant he proves to be treacherous and when he quarrels he curses and swears)*. Destructive affluence spread in an idle class living in the lap of luxury, whereas bleak misery spread in the laboring classes that toil and drudge but sweat for nothing. Islamic social values were upset by the emergence of those who have money without effort and the emergence of the kings of petrol and the thieves of open economy. The caricature drawn for the Muslim became an Arab in a tent, beside him an oil well and a beauty!

Injustice prevailed in the Islamic world: injustice of rulers towards their subjects, injustice of the rich towards the poor and injustice of men towards women. And indeed, injustice could never be the foundation of a state or its means of thriving.

Mutual consultation weakened – and perhaps completely disappeared – in the political life of Muslims. People were ruled by Fir‘aun (Pharaoh), Hâmân and Qârûn (Korah), by iron and fire at times and by deceit and forgery at other times. The rulers of Muslims were no longer the best among them, *(whom you love and who love you, upon whom you invoke the Blessings of Allah and who invoke His Blessings upon you).* But they became conceited hardhearted tyrants, with sealed hearts, thus they neither fear Allah nor are merciful to people. Some have their minds sealed as well, so they know nothing about religion nor show sound judgment in worldly affairs. In spite of that, when votes are cast in elections the leader gets (99.999%) thus provoking the mockery of the whole world. Hence, the ruler in Arab countries is not to be dethroned except by death or assassination or revolt against him.

The Sick Current State Can Never Persist

But the undeniable present state of affairs was not given free rein to influence the Muslims without resistance, because it is inconsistent with the nature of the Islamic life, as well as the nature of the Islamic message and the Islamic nation that can never altogether be led astray. There will always be in it a group firmly adhering to the Laws and Commands of Allah, who lead people with truth and establish justice therewith. And Allah will always send in it, or for its sake, from century to century those who revive its

religion, as proven by the legible history and the surveyed actualities.

Anyone who compares the state of the nation a century ago and its state nowadays, or has read about its state fifty or thirty years ago and has contemplated its state during these two decades will find that its circumstances have changed – considerably – to that which is better and more ideal. It is a fact noticed and affirmed by every vigilant observer keeping abreast of current events in all aspects of life, all domains and on all levels: the intellectual, the moral and the behavioral.

In this regard, I will only quote the testimony of a western intellect who embraced Islam insightfully and believed in it based on clear proofs, Dr. Murad Wilfried Hofmann, the author of (Islam: The Alternative). I chose to quote his testimony because he is a man of broad knowledge, who masters German – his mother tongue – English and French. He was the ambassador of his country – Germany – to Algeria and Morocco. He is distinguished by his realistic viewpoint and his critical tendency to the extent that he described his own realism saying, *'It is the cruel realism.'* He also said about his criticism, *'I had to be a severe critic to both the Occident and the Islamic world.'*

Dr. Hofmann says in his book (Islam 2000) and under the chapter entitled (A Bit of Optimism):

It may be more fruitful to look at the world as it is now than to base predictions on Muslim futurologist doctrine. And what do we see if we rub our eyes a little? Is Islam really advancing? Or is it perhaps, appearances aside, in decline? Or are the Muslims perhaps just muddling along, on the fringes of history, as they have being doing for several centuries, easy prey for physical and mental colonization? But this time, let us hear the optimist view first.

One has to read the depressing reports on life and mores in Makkah Al-Mukaramah and in Al-Madinah during the last century in order to appreciate the moral and physical progress made ever since. We have reliable descriptions given in great detail by western Makkan pilgrims like the Swiss Muslim Johann Ludwig Burckhardt. He lived in Makkah and Al-Madinah for six months in 1814-15.2**[2]**

His observations were corroborated both by the wavering British Muslim Sir Richard Burton, who visited Makkah and Al-Madinah in 1853,3**[3] and the German non-Muslim, Heinrich von Maltzan, who stayed in Makkah in 1860.**4**[4]**

All three authors confirmed that the holy places of Islam at that time were in decay, filthy, insecure, and full of superstitions. Believe it or not, alcohol and prostitutes were offered right in front of the *haram* and occasionally even inside, and prayer was loosely

observed, even by pilgrims. In those days, their number, decreasing year by year, was only 70,000 in 1814 (Burkchardt's estimate) and already down to 30, 000 in 1860 (von Maltzan's estimate).

Indeed, even after Napoleon's invasion of Egypt and the successive breaking apart of the Ottoman Empire in the nineteenth and early twentieth centuries, politicians and orientalists alike foresaw the complete disappearance of Islam within their lifetimes. They studied Islam as a cultural phenomenon that one should record for posterity before it vanished entirely. In this spirit, the French colonizers for instance could appreciate 'Abd al Qâdir, the great Algerian hero, statesman, and Sufi, only as a quaint folkloristic figure with some nuisance value.5**[5] Personalities who even at that time sympathized with Islam like, for instance, Johann Wolfgang von Goethe (d. 1832) only liked its unmitigated monotheism but not Islam as lived in the Muslim world.**6**[6]**

Against this depressing background, when one performs hajj or 'Umrah today, it is startling to realize how much has been achieved.

The Makkan *haram* and the Prophet's Mosque in Al-Madinah have been beautifully enlarged to hold between 480,000 and 650,000 pilgrims, and yet they are too small for the ever-increasing number of believers who want to perform their obligatory

pilgrimage. The number has to be limited through national quotas for visa. Alcohol has been banished, theft is barely known, single ladies are not admitted, and prayer is universally observed.

A reversal of orientalist attitudes toward Islam, observable since the early twentieth century, was a harbinger of further positive change. Rather than studying Islam like the infamous Lawrence of Arabia in the interest of British imperialism, there was now an elite group of European academics who embraced Islam wholeheartedly.

Among them were René Guénon, Martin Lings, Titus Burckhardt, and of course Leopold Weiss, Alia, Muhammad Asad. And among the orientalists who refrained from formally converting to Islam, there were personalities – like Jacques Berque, Louis Massignon, Denise Masson, and Annemarie Schimmel – who were seen to be on the brink of pronouncing the *shahâdah*.

Many of their orientalist colleagues, at any rate, no longer studied their subject – Islam – with disgust and barely disguised hatred but with sympathy and empathy.

Simultaneously, since the 1930s, grassroots Muslim revival movements put Islam onto the political agenda of almost every country within the *dâr al Islâm* region. Their common prototype remains the Egyptian Muslim

Brotherhood, founded by Hassan Al-Bannâ (d. 1949),7[7] and their preachers, i.e., in addition to other authorities like the father of Muslim liberation theology, Sayed Qutb (d. 1966), as well as Abûl A'lâ al Mawdûdî (d. 1979), Shaykh Kishk, and Muhammad al Ghazzâlî.

But revival did not only come from below. Both the Wahhâbî and Sanûsî movements, and to some extent also the Salafiyah à la Muhammad 'Abduh, brought about a Muslim revival from the top, greatly expanded by the possibilities of petro-dollar financing. As it so happens, the richest persons in the world today – the Sultan of Brunei, King Fahd, and Amir Zayed of the United Arab Emirates – are all Muslims, giving important impulses to Islamic *da'wah* worldwide. Just think of the many millions of copies of the Qur'an being distributed for free, also in model English and French translations, from the King Fahd Printing Center in Al-Madinah.

In sum, this development, perceived as a "fundamentalist" threat both inside the Muslim region and by the world at large, turned Islam into the most topical media subject of the last quarter of this century.

Islam is no longer expected to disappear but rather to expand and even to explode. NATO generals, when making operational plans, are advised to take into account that the most likely military confrontation of the future will not be an East-West but a North-South

conflict, Islam being the new expansive and aggressive potential enemy.

This fear is brought home by emigrant and local Muslims, whose number is visibly increasing almost everywhere. Some two million Muslims now live each in the United States and Germany. The Muslim population of Great Britain is around one million and 2.5 million in France. The total number of Muslims in 1991 was given by the western sources as 990,547,000 – (conservative) numbers causing fear and trepidation.8 **[8]**

Thus mosques are now springing up all around the world, from Los Angeles and Moscow to Rome and Zagreb. In Cordoba, former seat of the Umayyad *Khilâfah*, Spanish Muslims in 1994 founded the international Islamic University "Averröes" of Al-Andalus. Not far from the fantastic old mosque of Cordoba, a *mu'adhdhin* is again calling for prayer. What a provocation, this happening five centuries after the last Muslim had been expelled form Spanish soil!

All this is symptomatic of the fact that *Islam worldwide is the only growing religion.*

In 1943 already Muhammad Asad (d. 1992 C.E./1412 A.H.) had made startling predictions about the ascension of Islam in his famous pamphlet "Islam at the Crossroads," written in Dehli. Rather than being apologetic or imitative versus the West in the Salafiyah

manner, Asad described Islam as a complete and sound alternative program for life, contrasting it plainly with the decadent materialism of the contemporary western civilization (which included the Soviet Union).

Asad foresaw World War II as an inevitable global struggle between the atheistic capitalist West and the equally atheistic communist East. He predicted that their antagonism would spell disaster for both of them, "leading the material self-conceit of Western civilization in such a gruesome way ad absurdum that its people will begin, once more, ...to search after spiritual truth; *and then a successful preaching of Islam may become possible*" (my emphasis).

These visions of more than sixty years ago had seemed imprecise after World War II when the Occident, rather than collapsing, split into two superior camps which seemed to stabilize each other for decades to come.

Today, after the bankruptcy of communist ideology and system evident since 2990 and the alarming sins of a spiritual and value crisis in the West, we know that Muhammad Asad was right after all: Christianity is going through a virtual change of paradigm, and the so-called "project of modernism" is failing under our very eyes.

Amongst the lineaments of Islam is the fact that its renaissance and rejuvenating movement, emanating

from within, is permanent and will never stop till the Last Hour through the true heirs of the knowledge and teachings of the Prophet (may Allah bless him and grant him peace), which they present to people utterly pure without adulteration, perfect without division, clear without vagueness whereby *(they negate the distortion of the extremists, the plagiarism of the fabricators and the misinterpretation of the ignorant).* 9 **[10]**

No wonder that for the sake of Islam Allah has paved the way for men who revive it, arouse its nation and bring up generations who will follow in their footsteps. Surely, their efforts are not wasted. The fruits of Islamic revival together with rebirth and rejuvenation movements are not – as some have imagined – a cry in a wasteland or a blow puffed in dead ashes. By the Grace of Allah and His Help, they have originated a big Islamic arousal in all homelands of the Arabs and Islam, even outside the Islamic territories where reside the Muslim Minorities, and inside the Islamic colonies East and West. Such an arousal has awakened the minds and hearts, stirred up the willpower, and restored to people their faith in Islam and hope for its ultimate victory after some have gone so far as to believe that its banner is half-masted, its dominion has shrunken, its nation is lagging behind the caravan and secularism has pervaded among its children.

Whereupon, the forces antagonistic to Islam were shaken as if by a mighty earthquake, so they started to plot against the arousal, intrigue against it, accuse it of crimes it is guiltless of and incite people to oppose it.

They – regretfully – exploited the ideological or moral depravity of some members in the arousal so as to aim a blow at the whole arousal and block its way but Allah, The Most Exalted says:

The noble Qur'anic verse says what means:

"They were plotting and Allah too was planning, and

Allah is the Best of the planners." (Al-Anfâl, 8: 30)

If some are trying to underestimate the power of the Islamic movement and undervalue the significance of the Islamic arousal while puffing up the secular currents antagonistic to Islam, its law and regime for conducting life, I believe they are wrong in their estimations or they know the truth but they deliberately reject it to follow their own whims.

The Islamic Arousal and its Influence on the Life of Muslims

No rational fair-minded person can ever deny the influence of the Islamic arousal on our contemporary life. An arousal that has gone as far as East and West and illumined the homes of Muslims, then it smoothly glided into the dwellings of Muslims living outside the

homelands of Islam; amidst the big and small minorities and colonies spread worldwide, through which Allah guides millions of young men and women.

Such arousal has awakened the minds by alerting them, filled the hearts with faith and vigor, and stirred up the willpower to work and be committed to fulfilling duties. It has influenced men as well as women and changed the beliefs embraced by the new generations, thus shifting them from secular thought to the Islamic, from loyalty to the West to loyalty shown to Allah and His Messenger (may Allah bless him and grant him peace) and from subservience to freedom. Consequently, it has brought up a Muslim generation devotedly committed to Islam: its beliefs and Shari'ah [Islamic Law], its convictions and manners, its message and civilization. We hope that it will be the generation of the aspired victory.

This arousal has manifested itself in the intellectual domain through the contemporary (Islamic Library), which comprise various studies tackling the different aspects of Islam. The Islamic books became bestsellers in bookstores, besides hundreds of theses prepared for master's degrees and doctorates tackling the different aspects of the Islamic culture: economy, politics, law, education, history, the manifold humanities and social sciences.

Furthermore, the arousal has manifested itself morally, where the Masjids abounded with praying men and women, specially the youth. Also, the season for Hajj

and ‘Umrah (minor Hajj) was overcrowded and the bedecked women willingly wore the Hijâb (veil).

The arousal has also manifested itself in the political domain, where a huge popular coalition called for a return to Islam and the application of the Shari‘ah [Islamic Law]. A state adhering to Shiite School of Islamic Jurisprudence aroused in Iran and another adhering to Sunni School in Sudan, and a third was about to be established in Algeria had they not blocked its way and deprived it from reaping the fruits of the country’s free will.

The arousal has also manifested itself in the domain of fighting in the Cause of Allah, defeating the Soviet Union in Afghanistan10[11], and the Serbian monster in Bosnia and Herzegovina. Above all, the Intifada [Palestinian heroic struggling to free the Muslim land] with its heroes and the Islamic resistance with its champions have mightily shaken Zionism: the invincible state and the unbeatable force!

All these phenomena have evoked the evil instincts harbored in the forces antagonistic to Islam, its nation and its arousal. So they rallied to plot against it, intrigue against it and waylay its arousal. Itshak Rabin stated in a conference held in Casablanca, *“Our worldly enemies are three: fundamentalism, hunger and drugs!”* Actually, he mentioned hunger and drugs just as a camouflage and to throw dust in the eyes, for he

targeted fundamentalism, and if you want his actual translation for the word it will be *The Islamic Arousal!*

And if we are now living the Israeli time, the Samiri time, and Israel is the absolute master in the region and has skillfully contrived to judaize the Arab mentality and media, do not be astonished if war is waged against the Islamic arousal and the Islamic movement under many guises. All this to serve one purpose: the survival of Israel, the mastery of Israel, the expansion of Israel and the hegemony of Israel, but the Islamic arousal will surely persist by the Will of Allah.

The Islamic Current is Stronger and Tips the Scale

Indeed Zionism and its crusading ally are scheming to aim a blow at Islam and its arousal and supply the currents antagonistic to Islam by all means of power, prevalence and authority.

But if we thoroughly weigh the powers for and against us, we will find that the scale of the Islamic current – all praises be to Allah – outweighs and predominates.

(a) By the grace of Islam we possess a great fund that no other call from here and there possesses. Islam is backed by the great masses that belief in their Lord, in their Noble Qur'an and in their Prophet Muhammad (may Allah bless him and grant him peace); that long

for those who lead them in the Name of Allah and help them reach out to the hand of the Messenger of Allah (may Allah bless him and grant him peace). They will offer possessions complacently and heartily, and sacrifice their souls willingly and peacefully. Verily, that nation is pious by instinct and by the testimony of its history. Religion is the key to its personality, the refiner of its skills, the originator of its glories and the secret of its victories. It more readily responds to Islam and gathers around it than any other call brought by a usurper, an occupier or sown by a greedy ambusher.

On the tenth of Ramadan 1393 A.H. (6/10/1973) we experienced it ourselves and the power of '*Allahu Akbar*' (Allah is The Most Great) worked its miracles on the battlefield.

(b) We also possess the strength of the doctrine, the force of the great eternal Islamic principles we are calling to. We possess the power of Islam visible in its clarity and universality, its depth, its rationality and powerful impact. Islam is a creed that addresses the mind, a worship that purges the soul, a behavior that befits the pure instinct, a law that achieves equanimity and justice, chases away vices and brings about prosperity. It secures the right of every entitled person, for no individual should oppress the community as dictated by capitalism, nor should the community oppress the individual as dictated by Marxism. Islam offers absolute equanimity and perfection without either oppression or depreciation of others' rights.

Amongst the signs of the power in Islam is the fact that it is not man-made, but it is sent down by the Lord of the Worlds. That Divine factor makes it free from extremism and imperfection, from weakness, insufficiency and inefficacy suffered in every law mankind pass for themselves.

Furthermore, these attribute make Islam more willingly accepted and obeyed by the multitude because Islam is man's submission to his Lord, Who created him then fashioned him in due proportion and poured forth His Blessings and Mercy upon him. Allah is the One Whom man begs for His forgiveness and fears His Punishment, contrary to the principles of positivism, which man does not obey except when afraid or hungering for something, from whose sway he tries to escape as far as he can.

One of the sources of Islam's power is the fact that the doctrine emanates from the profound depths of the nation. It is neither foreign nor alien to it, so it does not need a subjection of the nation to a physical or moral pressure in order to make it swallow it and yield to drink its cups of sorrows.

(c) That power treasured in the Islamic doctrine is only poised by the power hidden in the depths of the Islamic nation.

The day that power erupted, when Muslims were weak, disunited and deserted, it destroyed the crusaders in

the Battle of Hittîn (Hittin), defeated the Tatars in the Battle of ‘Ain Jâlût (Spring of Goliath), and captivated Louis IX in (Dar Ibn Luqmân) in Mansûrah.

The Power the Nation Possesses

The power our Islamic nation possesses is neither modest nor trivial if well implemented and utilized, truly it is a mountainous enormous power.

1. Manpower

First of these powers is manpower in terms of number; as our nation currently numbers over a billion and quarter Muslims who believe in the monotheistic creed, spread over the six continents of the world.

True, what counts is how and not how much, but the sum has also a significance and we shall see in the reports of the westerners how far they fear the multiplication of the Muslim populations, specially since they have begun to suffer an alarming decrease in their birth rate.

Superiority in terms of number is a blessing in itself; furthermore, it is a prerequisite for any economic or cultural excellence, therefore nations strive to compensate it by consolidating themselves into

alliances in spite of difference in race, language, religion and history.

Therefrom, the Noble Qur'an mentioned it as a reason for thanksgiving and among bestowed blessings in the noble verse saying

Second of these powers is the material and economic power, as our nation possesses what other nations do not of minerals and treasures buried deep under the earth, wealth spread out on its surface, in addition to aquatic and sea riches.

Moreover, we have fertile plains and valleys, hills and mountains, seas and oceans, great rivers, springs, wells and reserved groundwater. We also have the major metals that the world needs and, most importantly, a majority of the oil reserve in the entire world.

Our geographical location poses a great strategic and cultural value, as well. It is the junction of the continents, the wellspring of civilizations and the place of the descent of the great celestial messages: Judaism, Christianity and Islam.

3.Spiritual Power

Third of these powers that our nation possesses is the spiritual power, the power of the message we believe in, invite to, live for and die adhering to; the universal and

eternal message of Islam with which Allah has ended prophecy and celestial messages.

2. **If it can be proven, through the Bible, that Jesus (pbuh) is not God, nor the physical/begotten/sired son of God, neither is there any Trinity, then will this prove that the unscrupulous few have corrupted the word of God or not?**

"Faith" is without a doubt one of the most basic and fundamental ingredients in the doctrine of any religious belief. However, when you wish someone to believe in a given fundamental doctrine which you propose, it is first necessary to prove the validity of your assertion before you can ask that person to "have faith." In other words, faith is indeed important, however, it can not precede the proof. Once the proof has been established, only then can faith come into play. This is indeed what prophet Jesus (pbuh) taught his followers during his lifetime. Jesus (pbuh) did not simply show up before the Jews one day and demand that the Pharisees, Sadducees, and everyone else accept him without proof. Rather, he performed many miracles for them and at the same time reasoned with them and used logic to convince them. The Bible is full of examples of how Jesus (pbuh) would go out of his way to explain things to his followers, reason with them and prove his case to them.

Obviously, when we ask for proof that a given person taught a given doctrine, the very first place to look for proof of this claim is the words of that person himself. If I believe that Jesus (pbuh) taught a given fundamental doctrine such as the Trinity, the "Son of God," the "original sin," or the "atonement," then not only would I be justified in expecting him to have

mentioned it at least once throughout his whole ministry, but I would expect him to have spoken of practically nothing else. For this reason, the above four questions have been proposed in order to arrive at the command of Jesus (pbuh). If Jesus did indeed ever command that I should worship a Trinity or that I should believe that he is God, then I would expect him to say so clearly at least once in his whole life. If he says it at least once then.

CHAPTER four

Afhaam and literacy delusions from the prophet Mohammed Khair creatures

Almighty Allah says in His Noble Book what means:

“Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad, blessings and peace be upon him, and his Sunnah (legal ways)], a Wasat (just) (and the best) nation.” (Al-Baqarah, 2: 143).

It is the balance stricken between body and the soul, between mind and heart, between worldly life and the Hereafter, between rights and duties, between the individual and the community without weighing more or less.

The world is the poorest it can be for this message to set it free from extravagant materialism, unjust utilitarianism, deadly libertinism and from the eras of fear, anxiety, sorrow and despair to the eras of security, tranquility, happiness and hope.

The West Warns Against the Power Treasured in Islam and its Nation

We Muslims may be unaware of our immanent power but the foreigners who closely examine the nature of our nation and the power reserved in our people are those who truly realize the self-given power we actually possess and they try to guard themselves against it. They are haunted by the fear of its outburst one day. Professor Jeb said in his book entitled (Islam Destination): [The Islamic movements usually progress in an amazingly tremendous speed. They explode suddenly before the observers detect from their signs what may arouse suspicion. The Islamic movements lack nothing but leadership; it lacks nothing but another Salâh Al-Dîn (Saladin)].

The German explorer, Paul Achmid wrote a book specifically about that subject entitled (Islam: The Force of Tomorrow) which appeared in 1936. He asserted: The elements of the force of the Islamic Orient are confined to three factors:

1. In the force of Islam itself (as a religion) and belief in it and its examples, and its fraternization between different races, colors and cultures.

2. In the abundance of the natural resources in the Islamic Orient that extends from the Atlantic Ocean on the borders of Morocco westward, to the Pacific Ocean on the borders of Indonesia eastward. And in the assimilation of these numerous resources into a powerful sound economic unity and a self-

sufficiency that leaves the Muslims in absolutely no need of Europe or others if they fraternize and cooperate with each other.

3. Finally he pointed out the last factor, that is: The fecundity of the Muslim populations, which makes their numerical force a transcending one.11**[13]**

Then he added, "*If these three forces united and Muslims fraternized with one another based on the unity of the Islamic doctrine, and the oneness of Allah, and their natural resources covered the needs of their increase, Islam would be a real danger announcing the end of Europe and universal sovereignty in a region which is the center of the entire world.*"

After detailing these three factors based on official statistics and the knowledge Paul Achmid has about the essence of the Islamic doctrine embodied in the history of Muslims and the history of their coherence and their onward march to repel the attackers, he suggested, "*That the Christian Occident unite together, people and governments, and repeat the Crusades but in another image that befits the epoch, yet executed in a more effective and conclusive manner.*"12**[14]**

Robert Ben said in the prelude of his book entitled (The Sacred Sword): "*We have to deeply study the Arab and delve into their thoughts for they ruled the world in the past and perhaps they may rule it once again. The torch Muhammad has lighted is still burning vehemently and there exists what evokes the conviction that it will never be extinguished. Therefore, I have written this book so that the reader may perceive the origin of the Arab and I have named it after the two-edged sword that Muhammad gained in the Battle of Badr as a memorial of his victory, because that sword became an emblem of his imperialistic demands.*"13**[15]**

Regardless of the prejudice conveyed through these words and the envy they steam with, they do clarify for us the extent of the power the Muslims possess from the viewpoint of the outsiders. Today they call Islam (the green danger) after (the red danger) ended with the downfall of the Soviet Union and after they approached (the yellow danger) embodied in China. But Islam is no danger except to atheism, corruption, depravity and slavery.

Allow me to give a contemporary example of the innate power of Islam; that example is Turkey. Turkey which Kemal Ataturk and his party wanted to disrobe of Islam and Islamic morals, customs, rules, language and everything related to it, even annulling the Hijâb (women's veil) and writing in Arabic letters! He (Kemal Ataturk) dictated that the

head cover should compulsorily be the hat and writing should be in Latin. He forbade speaking in Arabic even in announcing the Azân [the Muslims summons to prayers called by the muezzin from a minaret of a Masjid five times a day]! He allowed Muslim women to marry Jewish or Christian men, and made men and women equal in the rights of inheritance. He applied all the western code of laws, in their flesh and blood, even the laws known as the personal law. The Islamic and Arabic culture was chased away, and its people were fought against and killed. People believed that the sun of Islam had declined in Turkey forever and the shade of Islam had shrunk away from it sans return. Tens of dreary years have passed capable of deadening Islam in the bosoms and allow the hands of despair, along them, to crawl into the hearts.

But Islam sheltered in the hearts of the Turkish people never died. You could say that it stagnated or slumbered until it was given the opportunity and it manifested itself as an influential power. We still read and hear about the spread of piety and devotion there and the withdrawal of atheism and libertinism, and the abatement of their voice one day after the other in spite of the financial and psychological support they enjoy and the assistance their advocators receive internally and externally. Thousands of schools teaching the Noble Qur'an have appeared, Masjids were rebuilt, Islamic books were published and the Islamic teachings and instructions have emerged strongly influencing life.

At last, the religious Intifada (uprising) in Turkey led to the success of the Islamic Al-Rafâh party in winning the relative majority in the Turkish parliament in spite of the hurdles that were planted in its way.

Indeed, the most miraculous among the signs of this religion and its effect on its nation is what we have aforementioned: that it becomes the most powerful, the most steadfast and the loftiest it can ever be when hardships befall it, when it is beset by dangers, when adversities grow severer on its people and there remains no way out for them and it stands deserted by all supporters and helpers.

At that time, Islam works its miracles, whereupon life is breathed into the still body, the vigorous blood flows into the veins of the nation and the soldiers of truth rush forward like a giant released from its dungeon. The asleep awake, the coward summons courage, the weak becomes strong, the runaway returns, and those dispersed get together. And behold! Those successive incessant droplets from hither and thither fashion a vehement flood, which no barrier or impediment can stand in its way.14**[16]**

The Hardships of the Preachers

There are those who deplore the state of the callers to Islam for the hard adversities that batter them and the severe blows that are aimed at them from all sides, and believe that there is no hope that these persecuted, dispersed and tortured people will ever stand on their own feet, or raise aloft their flag, or have the regime they call for or the message they have faith in embraced by the people when everyday they lay their lives between the anvil and the hammer.

To those protestors or mistrustful people we say:

The hardships you are mentioning are not signs betokening the weakness or death of Islamic preachers, but they serve as proofs of vitality, action and force, because what is dead and motionless is not fought, rather what is fought and victimized is that which is true, alive, dynamic and resistant.

The call whose champions are neither persecuted, nor its preachers are wronged, is a trivial or a dead one, or its preachers – at least – are trivial dead people.

Moreover, such adversities and persecutions are evidence for the vitality of the doctrine itself; the Islamic doctrine which perpetually sacrifices

martyrs in the battlefield, who water its tree with their blood and erect the edifice of its glory by their martyred bodies.

Such adversities are the wisest tutors and the greatest masters to the champions of causes, looked upon as individuals, who by experiencing hardships, their souls only grow more serene and their hearts far purified, as states the Prophetic hadith, *"The parable of the believer when he suffers illness or fever is that of an iron piece that is driven into fire, whereupon its dross is removed and its goodness remains."* 15 **[17]**

So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zâlimûn (polytheists and wrongdoers). And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers." (Âl-'Imrân, 3: 139-141)

The noble Qur'anic verse says what means:

"If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns." (Âl-'Imrân, 3:140)

That is why it is said that time is two days; one smiles at you, and the other frowns at you. It is also said, *'Change alone is unchanging.'*

Circumstances change, life is in a continuous state of flux, and each day ushers the world to a new phase. How many rich men were reduced to poverty, and how many poor men became wealthy, and how many noblemen were humbled, and how many humble folk were raised to nobility, and how many solvents were put into bankruptcy, and how many insolvents became debt-free. Allah, all praise and glory be to Him, says:

Whoever delves into the circumstances of nations throughout history, will find that the torch of civilization is handed from one nation to another, and from one hand to another.

Fortunately, the law of alternating periods of good and bad fortune among people work on our

side not against us, and Imam Hassan Al-Banâ said: *'The turn now is ours not against us!'*

Since ancient times the leadership of the entire world was in the hands of the East through the Pharaonic civilization, then the Assyrian, the Babylon, the Kildanite, the Phoenician, the Persian, the Indian and the Chinese civilizations. Then hegemony moved on to the West through the Greek civilization with its renowned philosophy, and the Roman civilization with its well-known legislation. Afterwards, leadership moved to the East once more through the Arabic Islamic civilization, which is a unique civilization that combines knowledge and faith, as well as material superiority and spiritual sublimity. Then the East sank into dereliction, and neglected its message. Thereupon, the West took over the reins and seized power anew, but it guarded not the moral responsibility of leadership, rather it proved itself to be utterly destitute in the domain of spiritual and moral values. It violated justice and raised the voice of power over that of due rights, interests over principles, earthiness over spirituality and lifeless objects over humans. It also adopted the policy of double-faced justice in handling human issues. Nevertheless, the Law of Allah dictates that the torch must be passed on to another. Based on the sequence of surveyed history, it should return once more to the East, the Islamic East, which holds a message different from that embraced by the West. Thus, it must

prepare itself for this role and gird itself for the battle, as Allah, all praise and glory be to Him, say

The noble Qur'anic verse says what means:

"And indeed We have written in Zabûr (Psalms) [i.e. all the revealed Holy Books the Taurât (Torah), the Injeel (Gospel), the Qur'ân] after (We have already written in) Al-Lauh Al-Mahfûz (the Book, that is in the heaven with Allah), that My righteous slaves shall inherit the land (i.e. the land of Paradise)." (Al-Anbiyâ', 21:105)

So it is not far-fetched that the world's steering wheel turns from the West back to the East, although the West is now superior and powerful, whereas the East is the one lagging behind and is powerless.

Actually, materialism in the western world has deeply permeated the way of thinking, the behavior and the manner of life. Disintegration and immorality have reached to the marrow. On the strength of the Divine Law, civilization can never persist without morals, and morals can never bloom and be effective except under the wing of faith.1

We have witnessed together with the whole world the downfall of the second power in the world (the Soviet Union) all of a sudden, without any worth mentioning preliminaries, despite the massive nuclear arsenal it possesses, as well as the mighty strategic weapons and the enormous military and economical power. Actually, it collapsed because ruin existed deep down and not on the surface, within the psyche before the matter.

In fact, the western state that now solely possesses power and monopolizes the world arena is no better than its counterpart, the Soviet Union.

Among the other Divine Laws that is on the side of Muslims, and we consider it one of the auspices: is [the law of change] that the Noble Qu'ran has emphasized in more than one verse. For those who relapse from good into evil, from rectitude into depravity, from righteousness into decadence and from insight into blindness, Allah changes their state from prosperity to adversity, from power to infirmity, from superiority to humiliation and from welfare to distress. This is what the Noble Qur'an has stated in Surat Al-A'nfâl after pronouncing the fate of the people of Fir'awn (Pharaoh) and those before them, who denied the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, so Allah destroyed them for their sins. He says, and indeed He is the superiorly Gracious Sayer in His Noble Book:

The noble Qur'anic verses say what means:

That is so because Allah will never change a grace " which He has bestowed on a people until they change what is in their ownselves. And verily, Allah is All-Hearer, All-Knower. Similar to the behaviour of the people of Fir'awn (Pharaoh), and those before them. They belied the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'awn (Pharaoh) for they were all *Zâlimûn* (polytheists and wrong-doers, Al-Anfâl, 8: 53-54)(etc.)."

Look at the people of western civilization in the them with light of this Law: Allah has invested power on earth, and subdued to them its forces, provided them with every kind of fruit, taught them what they knew not, and showered on them means of sustenance so they obtained provision from above them and from underneath their feet. But as we have aforementioned in [the law of alternation of prosperous and adverse days], they betrayed the trust of shouldering the responsibility and assuming command. They transgressed beyond bounds in the and made therein lands in disobedience of Allah much mischief. In a word, they changed their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allah) and adopted the ways of evil and corruption; that is why they deserve that the Law of Allah be visited on

them and Allah changes the grace He has bestowed on them, and deprives them of leadership, and consigns it to others.

The completion of this law is the other face of change: those whose souls or what is in their hearts is altered from evil to goodness, from perversity to piety, from depravity to moral uprightness, from decadence to rectitude, from sloth to activity and from vice to virtue, surely deserve that Allah changes their state or changes the infirmity in them to strength, the abjectness to superiority, the defeat to victory, the fear to safety, and their state of oppression to powerfulness.

That is the established rule conveyed by the noble Qur'anic verse of Surat Al-Ra'd, in which The Most Exalted says:

The noble Qur'anic verse says what means:

"Verily Allah never changes the condition of a people until they (first) change what is within themselves." (Ar-Ra'd, 13:11)

This law gives us – we Muslims – hope for the change and improvement of our circumstances. For we have witnessed many Muslims during the era of the Islamic arousal radically change from shunning Islam to embracing it; from ignorance of the Islamic Law to committing themselves to its deep study and comprehension; from forsaking the Islamic teachings and straying from them to their abidance by them; from caring for their own interest alone without thinking about the nation, to shouldering the burdens of the nation as well as participating in public issues with sincerity and vigor; from pursuing lusts and desires to reviving the call to Islam and adopting an earnest strife for the sake of defending religion and its inviolabilities; from immodest and unchaste clothes worn by women to their wearing the Hijâb (veil) and from deserting Masjids to inhabiting them with prayers and lessons.

All these deeds and signs make us feel that the nation has improved to a great extent. The Justice and the Law of Allah dictate that He will not abandon it; that He will reward the nation for this spiritual and deep behavioral change by changing its state, and altering it to that which is better.

Many Muslim preachers discuss the End of Time and the hadiths of seditions, warfare and the

portents of the Last Hour in a way that suggests, in brief, that disbelief is growing stronger and Islam is abating; that evil is triumphing and goodness is being defeated; that vicious people are the victorious, whereas virtuous people and the advocators of righteousness are vanquished.

Which means that there is no hope for a change or faith in setting things aright. That we are moving from bad to worse, and from worse to the worst, for no day elapses but its morrow is still eviler, until the Last Hour befalls.

Undoubtedly, this is a grave mistake that arises from a misconception of what is stated in some partial text passages combined with an omission of many conclusive crystal-clear auspices that the future belongs to Islam and Allah will surely make that religion superior over all other religions, however deeply averse disbelievers are to it.

Therefore, we must discuss these (Auspices) and spread them amongst the Muslims, in order to inspire hope that motivates willpower and defeat despair that kills souls.

Thanks to Allah these auspices are many. Some of them are quoted from the Noble Qur'an and the Muhammadan Sunnah, while others are derived from history, the actual time and the Laws of Allah in His Creation.

We shall discuss each of these auspices in the next pages as Allah may bestow.

The Glorious Qur'ân heralds the first of these auspices: the Promise Allah, Blessed and Exalted be He, made to his believing servants; His Promise to grant victory to Islam and perfect its light however deeply hostile the disbelievers are to it, and cause it to prevail over all other religions however deeply hostile the infidels are to it.

In the context of discussing the enemies of Islam from the infidels and the people of the Scripture (Jews and Christians) who have distorted their religion and have taken their rabbis and their monks to be their lords in derogation of Allah, and those who devour people's wealth wrongfully (bribery, etc.) and those who debar men from the Path of Allah, we recite from Surat At-Tawbah,

the noble Qur'anic verse in which The Most Exalted says

They (the disbelievers, the Jews and the Christians) want to extinguish Allah's Light (with which Muhammad, may Allah bless him and grant him peace, has been sent - Islamic Monotheism) with their mouths, but Allah will not allow except that His Light should be perfected even though the *Kâfirûn* (disbelievers) hate (it). It is He Who has sent His Messenger (Muhammad, may Allah bless him and grant him peace) with guidance and the religion of truth (Islam), to make it superior over all religions even though the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it)." (At-Tawbah, 9: 32-33)

Regarding the interpretation of these two noble Qur'anic verses, the Muslim legal scholar Ibn Kathîr said:

(Almighty Allah says what means that those disbelievers from amongst the infidels and the people of the Scripture (Jews and Christians) want to {Extinguish Allah's Light} (At-Tawbah, 9:32). The Light is the guidance and the religion of truth (Islam) with which the Messenger of Allah (may Allah bless him and grant him peace) has been sent. Certainly, what the Messenger of Allah (may Allah bless him and grant him peace)

has been sent with should be perfected and made superior. Therefore, in opposition to what the disbelievers crave and desire, Allah, The Most Exalted, says (what means): {But Allah will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it)} (At-Tawbah, 9: 32). And a disbeliever is he who veils and bedims a thing. Then Almighty Allah says (what means): {It is He Who has sent His Messenger (Muhammad, may Allah bless him and grant him peace) with guidance and the religion of truth (Islam)} (At-Tawbah, 9: 33). The guidance: is the truthful message, the genuine faith and the useful knowledge Muhammad (may Allah bless him and grant him peace) has been sent with, whereas the religion of truth: is the righteous good and beneficial deeds in the life of this world and the Hereafter. {To make it superior over all religions} (At-Tawbah, 9: 33), means to make it prevail over all other religions, as established in *As-Sahîh* (The Authenticated Reference of Imam Al-Bukhâry) that the Messenger of Allah (may Allah bless him and grant him peace) said, *"Verily, Allah has folded the earth (i.e. has drawn together the ends of the entire earth) for me, its eastern and western parts, and the dominion of my nation will reach as far as what has been folded to me from it."*[1]

Furthermore, Imam Ahmad recorded in his *Musnad* the hadith reported by Mas'ûd bin Qabîsah, or Qabîsah bin Mas'ûd, who said, *"That district of Muhârib offered the Subah (Morning) Prayer, so after performing it a youth amongst them said that he heard the Messenger of Allah (may Allah bless him and grant him peace) saying: Verily, the eastern and western parts of the earth will be conquered to you, and indeed their collectors of alms will be cast in Hellfire except for the one who fears Allah and fulfills the trust."*[2] Imam Ahmad also recorded that Tamîm Ad-Dârmy (may Allah be pleased with him) said, *"I have noticed it among the members of my household; those who embraced Islam were blessed with goodness, honor and superiority and those who were disbelievers amongst them suffered disgrace, inferiority and (paying) Jîzyah (head tax imposed by Islam on all non-Muslims living under the protection of an Islamic government)."*[3]

It is also recorded in the *Musand* that 'Ady bin Hâtim (may Allah be pleased with him) said, *"I entered unto the Messenger of Allah (may Allah bless him and grant him peace) whereupon he said, 'O 'Ady! Embrace Islam to be safe (from the Punishment of Allah).' So I said, 'I profess a religion.' He (the Prophet, may Allah bless him and grant him peace) replied, 'I know your*

religion more than you do.' Then he (the Prophet, may Allah bless him and grant him peace) said, 'I know what keeps you from (embracing) Islam. You say: No doubt, those who followed him are the weak and the helpless, and the Arabs have already rejected them. Do you know the Hîrah (a kingdom on the outskirts of Iraq)?' I said, 'I have not seen it but I have heard about it.' He (the Prophet, may Allah bless him and grant him peace) said, 'By the One in Whose Hand my soul is, Allah will perfect this matter until a traveling woman will set out from the Hîrah (kingdom) to circumambulate the House (the Ka'bah) without the protection of anyone and the treasures of khosrau shall be conquered.' I said, 'khosrau?' He (the Prophet, may Allah bless him and grant him peace) replied, 'Yes, khosrau, and money will be liberally given until none will accept it.'" **'Ady said,** *"(And it did happen), for here is the traveling woman sets out from the Hîrah (kingdom) and circumambulates the House (the Ka'bah) without the protection of anyone, and I was among those who conquered the treasures of khosrau. By the One in Whose Hand my soul is, the third shall be fulfilled because the Messenger of Allah (may Allah bless him and grant him peace) has uttered it."* **4**

Muslim recorded with the same chain of transmission that 'Â'ishah (may Allah be pleased with her) said, *"I heard the Messenger of Allah (may Allah bless him and grant him peace) saying, 'Night and day will not go away before Al-Lât and Al-'Uzzâ (two idols of the pagan Arabs) are worshipped (once again). So I said, 'O Messenger of Allah! I thought that when Allah, The Exalted and Ever-Majestic, revealed (the noble Qur'anic verse saying what means):* {It is He Who has sent His Messenger (Muhammad, may Allah bless him and grant him peace) with guidance and the religion of truth (Islam)} (At-Tawbah, 9: 33), *that this was over. He said, 'Indeed, of this will occur what Allah, The Exalted and Ever-Majestic, has willed, then Allah will send a pleasant wind and every one having the weight of a mustard seed of faith in his heart will die, and there will only survive those in whom there is no goodness, so they will revert to the religion of their forefathers.'"* 5)

This meaning recurred in Surat Al-Saff wherein The Most Exalted says:

They intend to put out the Light of Allah (i.e. the religion of Islam, this Qur'ân, and Prophet Muhammad, may Allah bless him and grant him peace) with their mouths. But Allah will complete His Light even though the disbelievers hate (it). He it is Who has sent His Messenger (Muhammad, may Allah bless him and grant him peace) with guidance and the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions even though the *Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad, may Allah bless him and grant him peace) hate (it)." (As-Saff, 61: 8-9).

He it is Who has sent His Messenger (Muhammad, may Allah bless him and grant him peace) with guidance and the religion of truth (Islam), that He may make it (Islam) superior over all religions. And All-Sufficient is Allah as a Witness." (Al-Fath, 48: 28)

Among the Qur'anic auspices is the noble verse in which The Most Exalted say.

"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the *Fâsiqûn* (rebellious, disobedient to Allah)." (An-Nûr, 24: 55)

Ibn Kathîr said, "This is the Promise made by Allah, The Most Exalted, to His Messenger, may the Blessings and Peace of Allah be ever bestowed upon him, that He will make his nation the successors on earth; in other words, the Imams of people and their rulers. Through them countries will prosper and the servants of Allah will obey them. Allah will surely convert their fear to safety and grant them authority, and indeed The Most Blessed and Exalted has fulfilled the promise, and to Him is owed all praises and thanks. For the Messenger of Allah (may Allah bless him and grant him peace) did not die before Allah granted him victory and he conquered Mecca, Khaibar, Al-Bahrain and the rest of the Arabian Peninsula, as well as the entire Yemeni land. He also collected Jîzyah [head tax imposed by Islam on all non-Muslims living under the

protection of an Islamic government] from the magus of Hajar [an ancient territory of contemporary Bahrain or Yemen] and from some parts of Shâm [The countries of the Levant, they include: Palestine, Lebanon, Syria and Jordan]. He was offered gifts by Heraclius, the king of the Romans; Al-Muqawqis, the governor of Egypt and Alexandria; the kings of Oman; Negus, the king of Abyssinians, who acceded to the throne after Ashamah, may Allah be merciful and generous to him.

After the Messenger of Allah (may Allah bless him and grant him peace) died and Allah chose for him the endless honor and glory He possesses, his successor, Abu Bakr As-Sadîq [surnamed the trustful], may Allah be pleased with him, shouldered the responsibility. He pieced together matters rendered frail after the death of the Prophet Muhammad (may Allah bless him and grant him peace) and he mastered the Arabian Peninsula, the cradle of Islam. He dispatched the armies of Islam, under the leadership of Khâlid bin Al-Walîd (may Allah be pleased with him), to Persia and they conquered part of it. He dispatched another army under the leadership of Abu 'Ubaidah (may Allah be pleased with him) and the chiefs who accompanied him to the territory of Shâm [The countries of the Levant, they include: Palestine, Lebanon, Syria and Jordan], and a third army under the leadership of 'Amr bin Al-'Âs (may Allah be pleased with him) to the

homeland of Egypt. During his lifetime, Allah granted victory to the army dispatched to Shâm and it conquered Busrâ, Damascus and their provinces in Hawrân, and the countries adherent to them.

Then Allah, The Exalted and Ever-Majestic, made his soul rest in peace and He chose for him the endless honor and glory He possesses. But Allah blessed the Muslims by inspiring As-Sidîq (the trustful) to appoint 'Umar, Al-Fârûq [the one who distinguishes truth from falsehood], may Allah be pleased with him, who shouldered the responsibility perfectly. Indeed, aside from the Prophets, the heavens have not bestowed his peer in the powerfulness of his biography and the uprightness of his justice. During his lifetime the conquest of the entire countries of Shâm was completed, as well as the homeland of Egypt to its furthest parts and the majority of the Persian territory. He defeated Khosrau and bitterly disgraced him and he was forced to retreat to the furthest of his kingdom. He also defeated Caesar and dethroned him from the dominion of Shâm. Then, he ('Umar) descended to Constantinople and spent their riches in the Cause of Allah as foretold and promised by the Messenger of Allah, may his Lord bestow His Perfect Peace and highest Blessings upon him.

By time of the Ottoman Empire – the state of ‘Uthmân bin ‘Affân (may Allah be pleased with him) – the Islamic kingdoms spread to the furthest of the eastern and western parts of the earth. Thus, from Maghreb to the furthest reaches of China was conquered, khosrau was killed and his kingship was totally effaced. Moreover, Iraq, Khurasan and Ahwaz were conquered and tribute was levied from the eastern and western parts to be presented before the Emir of the believers, ‘Uthmân bin ‘Affân (may Allah be pleased with him). All these blessings were bestowed by virtue of his reciting and studying the noble Qur’an and gathering the nation to compile it. Therefore, the promise was fulfilled as foretells the hadith recorded in *As-Sahîh* [the Authenticated Reference of Imam Al-Bukhrây], in which the Messenger of Allah (may Allah bless him and grant him peace) said: *“Verily, Allah has folded the earth (i.e. has drawn together the ends of the entire earth) for me, and I saw its eastern and western parts, and the dominion of my nation will reach as far as what has been folded to me from it.”* And here we are living the Promise of Almighty Allah and His Messenger (may Allah bless him and grant him peace). Verily, Allah and His Messenger have uttered the truth. We beg Allah to inspire in us utmost belief in Him and His Messenger and help us celebrate His praises in the way that makes Him pleased with us.”

Such a Divine Promise to the believers is everlasting and eternal, and the victory and empowerment that were achieved during the lifetime of the Rightly-Guided Caliphs (Al-Khulafâ-ur-Râshidûn), can be fulfilled to their successors, because the Word of Allah is steadfast. Allah, The Most Exalted, says:

Among the Qur’anic auspices are the stories the Noble Qur’an narrates to us about the Prophets and believers against their infidel opponents. How they all ended blessedly in favor of the Messenger of Allah (may Allah bless him and grant him peace) and those who believed with him, whereas those who mutinied against Allah and belied the Messengers were destined for perdition and destruction.

Amongst them is the story of Mûsâ (Moses, peace be upon him) and his people versus Fir‘awn (Pharaoh) and his chiefs, which illustrates how Allah, through Mûsâ, wrought a complete change in the condition of the Children of Israel and drowned Fir‘awn and his hosts. Thus, Allah fulfilled His Will of empowering the weak and destroying the empire of the despotic tyrants.

Verily, Fir'awn (Pharaoh) exalted himself in the land and made its people sects, weakening

(oppressing) a group (i.e. Children of Israel) among them, killing their sons, and letting their females live. Verily, he was of the *Mufsidûn* (i.e. those who commit great sins and crimes, oppressors, tyrants, etc.). And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors. And to establish them in the land, and We let Fir'awn (Pharaoh) and Hâmân and their hosts receive from them that which they feared." (Al-Qasas, 28: 4-6)

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Thus, the Supreme Ordainer derided Fir'awn (Pharaoh), as well as his chiefs and his hosts. As Fir'awn used to kill the sons of Banu Israel so that none of them would emerge and doom his sovereignty to perish. But behold! The destined child entered the palace of Fir'awn by Fir'awn's own will, and grew up and blossomed therein within his earshot and eyeshot, while he knew it not. The Most '"Take away My slaves by night, verily, you will be pursued.' Then Fir'awn (Pharaoh) sent callers to (all) the cities. (Saying): 'Verily! These indeed are but a small band. And verily, they have done what has enraged us; but we are host all assembled, amply fore-warned.' So, We expelled them from gardens and springs, treasures, and every kind of honourable place. Thus [We turned them (Pharaoh's people) out] and We caused the Children of Israel to inherit them." (Ash-Shu'arâ', 26: 52-59)

The Promise of Allah to Grant Victory to the Believers and to Save and Defend Them

Also among the Qur’anic auspices is the Promise of Allah to always grant the believers victory, safety, protection, guardianship and companionship.

Recite the noble Qur’anic verses in which Almighty Allah says (what means):

Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, ‘When (will come) the Help of Allah?’ Yes! Certainly, the Help of Allah is near!” (Al-Baqarah, 2: 214)

The Messenger of Allah (may Allah bless him and grant him peace) and the believers wondered when the Victory of Allah would come. Impatient for victory and man is ever hasty. Thereupon, Allah assured them with this conclusive

Statement by which He ended verse 214 of Surah Al-Baqarah (saying what means), 'Yes! Certainly, the Help of Allah is near!" Indeed, Allah is never to be hastened by our impatience. Verily, everything with Him is in due proportion and has an appointed time that can neither be delayed nor advanced

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As human beings we are by nature subject to mistakes and errors and as mentioned earlier, if a person fails to perform any of the pillars of the prayer and/or necessary duties, the person is required to mend the error by coming up with two prostration at the end of the prayer known as "Sujuud Sahw" i.e. forgetfulness prostration, although, where a pillar(s) is omitted a repetition of the missed pillar(s) is necessary.

There are some disagreements between religious jurists regarding this subject as to whether it should be performed before or after the words of peace (Tasleem). What seems to be a fair solution, however, is that if a person made an addition to the prayer, then, the two prostration of forgetfulness should be performed after reciting the Tasleem. While, if a deduction is made from the prayer, then, the two prostration of forgetfulness should be performed before reciting the Tasleem. However, where both an addition and a deduction may have been made in the course of the prayer, then, in this case, the forgetfulness prostration can be performed before the recitation of the words of peace (Tasleem).

Where a Pillar of the Prayer is Omitted:

Where, for example, a person forgets to recite the "Al-Fatihah" but remembers the same before Rukuu or in the process of

bowing, then, the person is required to resume a proper standing position and read the "Al-Fatihah" and some other verses from the Holy Qur'an as usual. If this omission occurred in the first rakaat and the person remembers the omission while in the course of the second rakaat, then, the person should count the second rakaat as being the first rakaat and treat the first one in which he/she missed to recite the "Al-Fatihah" as null and void. The person should then proceed to perform one more rakaat to complete his/her Salaat and at the end, recite the "Tasleem" (words of peace) after which, the person comes up with the two prostration of forgetfulness and again, recites the Tasleem.

If, however, while sitting for the final "At-Tashahud", (the words of witness), a person remembers that he missed a prostration, then the person should immediately come up with the missed prostration and sit back again to repeat a recitation of the At-Tashahud. The person would then say the Tasleem to conclude the prayer, but would thereafter come up with the two prostration of forgetfulness before once again reciting the Tasleem. The above are some examples where errors are committed in performing FARAIDH (i.e. Pillars) of the Salaat, wherein, the person is not only required to repeat the missed act, but also,

to come up with the two prostration of forgetfulness.

Where a Necessary Duty is Omitted: However, where someone misses a "WAJIB" (Necessary Duty) of the prayer, the mere coming up with the two prostration of forgetfulness will suffice without the need for repeating the missed act. Thus, if a Wajib act is missed and the person remembers it after starting another action of the prayer, then, he is not required to repeat the forgotten act but would proceed to complete the rest of the Salaat and at the end just before the Tasleem, the person comes up with the two prostration of forgetfulness.

Where a Preferred Act is Omitted: As for SUNNANS (Preferred Acts) of the prayer which may be missed, neither is it a requirement to repeat them nor is the forgetfulness prostration needed.

Know that every individual who falls under the category of being responsible for his actions (mukallaf) must guard his tongue from all types of speech, except for that speech which consists predominantly of some benefit. So in the situation that speaking and refraining from speech are both found to contain the same

amount of benefit within them, then the Sunnah is to refrain from it, altogether. This is because the allowable speech (equal in benefit and harm) paves the way towards that which is forbidden as well as disliked. Rather, in most cases, this will be the result, and applying safety, at that point, will not be able to soothe it in the least.

Abu Hurairah (radyAllahu 'anhu) reported that the Prophet (sallAllahu 'alayhi wa sallam) said: "Whosoever believes in Allah and the Last Day, then let him speak good or remain silent."

This hadeeth, of which the scholars have agreed upon its authenticity, is a clear-cut proof that one should not talk, unless his speech is good – and that is the speech that consists predominantly of benefit. So if one has doubt as to whether or not his speech consists of benefit, then he should not speak. Imaam Ash-Shaafi'ee (rahimahullaah) said: "When one desires to talk, then it is upon him to think before he speaks. If there is beneficial good in what he will say, then he should speak. And if he has doubt about that, then he must not speak until he clears that doubt(by making his speech good)."

Abu Moosaa Al-Ash'aree (radyAllahu 'anhu) reported: "I said: 'O Messenger of Allah! Which of the Muslims is best?' He (sallAllahu 'alayhi wa sallam) responded: 'He whose tongue and hand the Muslims are safe from.'"

Sahl Ibn Sa'ad (radyAllahu 'anhu) reported that Allah's Messenger (sallAllahu 'alayhiwa sallam) said: "Whoever can guarantee for me (that he will guard) what is between his jaws (tongue) and what is between his legs (private parts), I will guarantee for him Paradise."

Abu Hurairah (radyAllahu 'anhu) reported that he heard the Prophet (sallAllahu 'alayhiwa sallam) say: "Indeed, the servant (of Allah) will speak a word, while being unaware of (its consequences), and due to it, he will be cast into the Hellfire, farther than the distance between the east and the west."

In the narration of Al-Bukhaaree, there only occur the words: "farther than the distance between the west" without mentioning the east. The meaning of "while being unaware" is that he does not stop to consider whether his speech is good or not.

Abu Hurairah (radyAllahu 'anhu) reported that the Prophet (sallAllahu 'alayhi wa sallam) said: "Indeed, the servant will speak words that are pleasing to Allah, due to which he will be given a condition in which Allah will raise him many levels. And indeed, the servant will speak words that are displeasing to Allah, due to which he will not be given a good condition, but (instead) be thrown into the Hellfire."

It is reported in the Muwatta of Imaam Maalik

and the books of At-Tirmidhee and Ibn Maajah from Bilaal Ibn Al-Haarith Al-Muznee (radyAllahu 'anhu) that the Messenger of Allah (sallAllahu 'alayhi wa sallam) said: "Indeed, a man will speak with words that are pleasing to Allah and by which he is not aware of what he has attained by it. Due to it, Allah will record for him His Contentment (for him)until the day that he encounters Him. And indeed, a man will speak with words that are displeasing to Allah by which he is not aware of what he has attained by it. Due to it, Allah will record for him His Discontentment (with him) until the day that he encounters Him."

Sufyaan Ibn 'Abdillaah (radyAllahu 'anhu) reported that he said: "O Messenger of Allah, tell me of a matter that I may hold fast onto." He (sallAllahu 'alayhi wa sallam) said: "Say: 'I believe in Allah', and then remain steadfast (on that)." I said: 'O Messenger of Allah, what is the most serious thing that I should fear for myself?" So hetook a hold of his tongue and said: 'This.'"

At-Tirmidhee said: "This hadeeth is hasan saheeh."

Ibn 'Umar (radyAllahu 'anhumaa) reported that Allah's Messenger (sallAllahu 'alayhiwa sallam) said: "Do not talk much without remembering Allah, for indeed, too much talk without the remembrance of Allah hardens the heart. And indeed the people who are farthest away from

Allah are the ones who have hardened hearts."

Abu Hurairah (radyAllahu 'anhu) reported that the Messenger of Allah (sallAllahu 'alayhi wa sallam) said: "Whosoever is granted protection by Allah from the evil of what is between his jaws and from the evil of what is between his legs, will enter Paradise." At-Tirmidhee said the hadeeth was hasan.

'Uqbah Ibn 'Aamir (radyAllahu 'anhu) reported: "I said: 'O Messenger of Allah, how does one attain salvation?' He (sallAllahu 'alayhi wa sallam) responded: 'Restrain your tongue, remain in your home and weep over your sins.'"

Abu Sa'eed Al-Khudree (radyAllahu 'anhu) reported that the Prophet (sallAllahu 'alayhiwa sallam) said: "When the Son of Adam wakes from his sleep, all of his body parts seek refuge from his tongue, saying: 'Fear Allah with regard to us, for indeed we are part of you. So if you are upright, then we will be upright and if you are corrupt, then we shall be corrupt."

Umm Habeebah (radyAllahu 'anhaa) reported that the Prophet (sallAllahu 'alayhi wasallam) said: "Every speech of the Son of Adam is against him not for him, except for commanding good and forbidding evil or the remembrance of Allah, may He be Exalted."

Mu'aadh Ibn Jabal (radyAllahu 'anhu) reported:

"I said: 'O Messenger of Allah! Tell me of an act that will take me to Paradise and keep me away from the Hellfire.' He said: 'You have asked me about a major matter. But it is easy for he whom Allah, may He be Exalted, makes it easy for. You must worship Allah, associating nothing with him. You must perform the prayers and pay the Zakaat. You must fast in Ramadan and perform the Hajj to the House (Ka'abah).' Then he (sallAllahu 'alayhi wa sallam) said: 'Shall I not show you the gates of goodness? Fasting is a shield; charity extinguishes sin as water extinguishes fire; and (so does) the praying of a man in the depths of the night.' Then he (sallAllahu 'alayhiwa sallam) recited:

'(Those) who forsake their beds to cry unto their Lord in fear and hope, and spend of what We have bestowed upon them. No soul knows what is kept hidden for them of joy, as a reward for what they used to do.' [Surah As-Sajdah:16]

Then he (sallAllahu 'alayhi wa sallam) said: 'Shall I not tell you of the peak of the matter, its pillar and its uppermost part?' I said: 'Yes, O Messenger of Allah!' He said: 'The peak of the matter is Islaam. The pillar is prayer and its upper most part is Jihaad. Shall I not tell you of what controls all that?' I said: 'Yes, O Messenger of Allah.' So he took a hold of his tongue, and said: 'Restrain this!' I said: 'O Prophet of Allah, will we be held accountable for what we say?' He (sallAllahu 'alayhiwa sallam) said: "May your

mother be bereaved of you, O Mu'aadh! Is there anything that causes people to be dragged on their faces – or he said – on their noses into Hellfire other than the harvests of their tongues?'"

Abu Hurairah (radyAllahu 'anhu) reported that the Prophet (sallAllahu 'alayhi wa sallam)said: "From the goodness of an individual's Islaam is that he abandons (talking about) those things which do not concern him."

'Abdullaah Ibn 'Amr Ibn Al-'Aas (radyAllahu 'anhu) narrated that the Prophet (sallAllahu 'alayhi wa sallam) said: "Whoever remains silent is saved."

This hadeeth's chain of narrators is weak. I only mention it here, to expose its weakness, since it is a very well known hadeeth. The authentic ahaadeeth similar to what I have mentioned here are many and sufficient for one who is granted success. I will mention some words on this regard in the section of Backbiting, and with Allah lies the success.

As for the narrations reported on the Salaf concerning this matter, then they are also abundant. There is no need for mentioning them after having heard the previous reports. However, we will briefly inform of some of them.

CHAPTER five

Verses from your Bible Dear authors and writers touched the book refutes the ignorance and lack of understanding

Aktham Ibn Sayfee once met and one of them said to the other: “How many defects were you able to find in the son of Adam?” The other responded: “They are too numerous to count, however, the defects that I was able to account for numbered eight thousand. I also discovered one thing which if put into practice, all of these defects would be kept hidden.” He asked: “What is it?” He responded: “Guarding the tongue.”

Abu ‘Alee Al-Fudayl Ibn ‘Iyyaad (rahimahullaah) said: “Whoever limits his speech to be in accordance with his actions, will minimize his speech on that which doesn’t concern him.”

Imaam Ash-Shaafi’ee (rahimahullaah) said to his student Rabee’: “O Rabee’! Do not speak about things that do not concern you, for indeed every time that you speak a word, it takes control of you and you do not have control of it!”

‘Abdullaah Ibn Mas’ood (radyAllahu ‘anhu) said: “There is nothing that deserves to be imprisoned more than the tongue.”

Others have stated: “The example of the tongue is like that of a savage beast. If you do not lock it up, it will set out against you.”

Abul-Qaasim Al-Qushayree said in his famous Risaalah: “Remaining silent is salvation and that is a fundamental principle. And staying quiet at the proper time is a characteristic of manhood,

just as speaking when it is proper to speak is from the most honorable of matters."

And he (rahimahullaah) said: "I heard Abu 'Alee Ad-Daqaaq say: 'Whoever remains silent concerning the truth, then he is a silent devil.'"

He also said: "As for the preference of those who strive in good to remain silent, then that is because of what they know of the bad consequences that result from talking and from the soul's being pleased with that. It is also because of the praiseworthy attributes that will show (by doing this) and because it will incline him towards distinguishing between its types – whether good speech or its opposite. This is the characteristic of those endowed with religious devotion. And this is one of their pillars with regard to educating the people. What has been recited of poetry in this regard is:

" Guard your tongue O mankind
And do not let it bite you, for indeed it is a snake
How many people in the graveyards are there, who were killed by their tongues
Whoever fears meeting Him (on the Day of Judgement) is truly the brave one."
despicable of things, yet the most widely spread amongst mankind, such that no one is free from them except for a few people. Thus, I begin with these two, due to the public's need for being warned of them.

As for Backbiting (gheebah), then it is when you mention something about a person (in his absence), that he hates (to have mentioned), whether it is about: His body, his religious characteristics, his worldly affairs, his self, his physical appearance, his character, his wealth, his child, his father, his wife, his servant, his slave, his turban, his attire, his manner of walking, his smile, his dissoluteness, his frowning, his cheerfulness or anything else related to the above. Likewise, it is the same whether you mention that about him with words, through writings, or whether you point or indicate him by gesturing with your eyes, hand or head.

As for the body, then it is when you say: "he is blind", "he limps", "he is bleary-eyed", "he is bald", "he is short", "he is tall", "he is black", "he is yellow". As for his religious qualities, then it is when you say: "he is a sinner", "he is a thief", "he is a betrayer", "he is an oppressor", "he takes the prayer lightly", "he is lenient with impurities", "he does not behave well towards his parents", "he does not pay the Zakaat duly", and "he does not avoid backbiting." As for the worldly matters, then it is when you say: "he has poor manners", "he's unmindful of people", "he does not think that anyone has a right over him", "he talks too much", "he eats and sleeps too much", "he sleeps at the wrong times", "he sits in places he does not belong in."

As for those matters connected with one's parents, then it is when you say: "his father is a sinner", "an Indian", "a Nabatean ", "a Negro", "a loafer", "a seedsman", "a cattle dealer", "a carpenter", "a blacksmith", "a weaver." As for his character, then it is when you say: "he has bad manners", "he is arrogant", "he is quarrelsome", "he is rash and hasty", "he is tyrannical", "he is feeble", "he has a weak heart", "he is irresponsible", "he is dismal", "he is dissolute", etc. As for the garment: "it has wide sleeves", "it has short hems", "what a filthy garment", and so on.

The remaining categories can be deduced based upon what we have mentioned, considering that the source rule behind it is: "Mentioning some aspect about him that he hates to have mentioned." Imaam Abu Haamid Al-Ghazaalee quoted the consensus of the Muslim scholars with regard to backbiting being: "One's mentioning something about other people (in their absence), which they hate to have mentioned." The authentic hadeeth clarifying this will be stated later.

As for Gossiping (nameemah), then it is when one conveys and carries the talk of people from one group of individuals to another with the intent of causing discord between the two of them.

These are the definitions of the two. As for their

rulings, then they are forbidden according to the unanimous agreement of the Muslim scholars. The clear evidences in the Qur'aan, the Sunnah and the consensus of the ummah indicate its prohibition. Allah says:

"And do not backbite one another." [Surah Al-Hujuraat: 12]

And He says:

"Woe to every slanderer and backbiter." [Surah Al-Humazah: 1]

And He says:

"A slanderer going about with gossip." [Surah Al-Qalam: 11]

Hudhayfah (radyAllahu 'anhu) reported that the Prophet (sallAllahu 'alayhi wa sallam) said: "The one who spreads gossip (Namaam) will not enter Paradise."

Ibn 'Abbaas (radyAllahu 'anhu) reported that Allah's Messenger once passed by two graves and said: "Verily, they (occupants of graves) are both being tormented and they are not being tormented for something major."

In the report from Al-Bukhaaree, it states: "Rather, it is indeed something major. As for the first one, then he used to go around spreading

gossip (nameemah) and as for the other, then he used not to protect himself from his own urine."

The scholars say the meaning of "and they are not being tormented for something major" is "something major" according to their opinion or "something major" for them to have abandoned doing.

Abu Hurairah (radyAllahu ‘anhu) reported that Allah’s Messenger (sallAllahu ‘alayhi wasallam) once said (to his Companions): "Do you know what backbiting is?" They said: "Allah and His Messenger know best." He said: "Your mentioning something about your brother (in his absence) that he hates (to have mentioned)." It wassaid: "What if there exists in my brother, that which I say (of him)?" He (sallAllahu ‘alayhi wa sallam) said: "If there is found in him what you say, then you have backbitten him. And if there is not found in him what you say, then you have slandered him."

Abu Bakrah (radyAllahu ‘anhu) reported that Allah’s Messenger (sallAllahu ‘alayhi wasallam) said in his sermon on the day of Sacrifice, during his farewell pilgrimage: "Verily, your blood, your wealth and your honor are sacred for you, just as this day of yours is sacred, in this land of yours, in this month of yours. Have I not conveyed?"

'Aa'ishah (radyAllahu ‘anhaa) narrated: "I said to the Prophet (sallAllahu ‘alayhi wasallam): 'You

are more than Safiyyah by such and such.' [Some of the narrators said it meant that she was short] So he (sallAllahu ‘alayhi wa sallam) said: 'You have stated a word, which if mixed with the water of the sea, it would surely stain it.’"

At-Tirmidhee said this hadeeth was hasan saheeh. I say that the word for staining (mazaja) means: That it (her statement) would mix with the water with such a mixing that it would change its taste and smell due to the severity of its stench and vileness. This hadeeth is one of the greatest proofs in showing the forbiddance of backbiting, if not the greatest. And I do not know of any other hadeeth that reaches this level with regard to condemning backbiting.

“And he (the Prophet) does not speak from his own desire. Rather, it is only revelation revealed (to him).” [Surah An-Najm: 3-4]

We ask Allah, the Most Generous, for His kindness and forgiveness from all detestable acts.

Anas (radyAllahu ‘anhu) reported that Allah’s Messenger (sallAllahu ‘alayhi wa sallam) said: “When I was ascended (to the heavens), I came across a people that had nails made of brass, with which they were scratching their faces and their chests. So I said: 'Who are these people, O Jibreel?' He said: 'They are the ones who eat the flesh of people and dishonor them.'”

It is also reported from Sa'eed Ibn Zayd (radyAllahu ’anhu) that the Prophet (sallAllahu ‘alayhi wa sallam) said: “Verily, one of the worst forms of Ribaa (interest) is being condescending with regard to a Muslim's honor, without due right.”

Abu Hurairah (radyAllahu ‘anhu) reported that the Messenger of Allah (sallAllahu ‘alayhi wa sallam) said: “A Muslim is the brother of another Muslim. He does not betray him, nor does he lie to him, nor does he forsake him. All of the Muslim to (another) Muslim is sacred – his honor, his wealth and his blood. Taqwaa (fear and obedience to Allah) is right here [pointing to his chest]. It is enough evil for a person to look down upon his fellow Muslim.”

At-Tirmidhee said it was a has an hadeeth. I say that there is no hadeeth greater in advantage and more numerous in points of benefit than this hadeeth. And with Allah lies the success.

Recently joined called the father of Utah to fragmentation in the wrong line of authors and writers of the Book who fought in the presentation of Islam and the Prophet of Islam Muhammad is the Messenger of Allah peace be upon him
The HTC
Author polite polite view and the sanctity of the Koran and Lord of the Koran the word of God the

old senior was a crowd Father Utah devils among mankind and jinn to form a novel Tess attributed the firm in Mecca, thinking and his followers that they destroy Islam and the Prophet of Islam and the belief that they receive from the Koran, and forgot all that they destroy their Christianity and obtain from Jesus and even violate the teachings and laws and commandments and the Torah and books on this joined Utah and to his followers among those who have dedicated my first book of a series of interfaith dialogue

O Father of Utah and your subordinates I inform you that you have lost the world and religion and the afterlife will not forgive you in this world nor in the Hereafter, for you have recently waged and Jdvtm the Holy Spirit, speaking in Christ, peace be upon him from Muhammad peace be upon him, saying it was the Comforter and the Spirit of truth You all know that the spirit Jerusalem is telling that the speaker is in Christ, peace be upon him, saying the Koran (does not speak of himself but whatever He hears say) O you the father of Utah and your subordinates was my hope to have that courage and resilience and write the real name you for Tolivkm placebo false (Tess attributed the firm in Mecca) but you are weak or, rather, a coward and I wrote an alias for your complete that novel these aliases and Oahmp and fabricated All your subordinates and even the clergy in the church say about you you are a person and an imaginary and there is no

one by that name nickname just like the illusion and shame which was developed and written with your hands at the head of Christ, peace be upon him and all the prophets of your letter Holy peace be upon them Christ said you say about Muhammad peace be upon him that the Comforter and the Spirit of truth, and God was endorsed by the Holy Spirit and all that hear say and the Prophet Daniel peace be upon him say about him that he Nur, who lives with God and all prophets of the Bible preached it and forecast it, as evidenced by you written in the first of a series of interfaith dialogue, how my father Utah come you and stuck by these qualities Ldermimp claims by all these false allegations and that Allah has sent down by the Sultan, and even questioned my father Utah in the proportions of Mohammad Sharif Valbir exudes including your author, O liar, it is Treasure your hearts the evil talking and Twlfon and ye also told you that Jesus peace be upon him, and this is not new to you, O sons killers of prophets, as he said you and you and your fathers and grandfathers Jesus peace be upon him and I assure you, the father of Utah and your subordinates to respond to all Mazzamk and your claims in the novel suspicious false (Tess attributed Zell) you will find in my first book of a series of interfaith dialogue and the gift of you and like you authors and writers from the People of the Book of the start of the mission Muhammadiyah great through the Day with this end-to-doomsday horrible no matter what you say and say and you say you authors

and writers haters will find a response in my first book in the rest of the series you O father of Utah and your subordinates Bcecchekk in the proportions of Mustafa Mohamed peace be upon him had blasphemed against the Holy Spirit who inspired the Bible to Jesus peace be upon him and therefore will not forgive you in this world or in the afterlife as you said Jesus for the sin of blasphemy against the Holy Spirit, peace be upon him and has been accused of prophet Jesus peace be upon him give false and lying as you have insulted the Gospel of John in Isahaha the first verses of 1 to 20 on the tongue of John the Baptist, peace be upon him and thus may have offended John the Baptist and Jesus peace be upon them faithful Father Utah polite and his followers if Tmantm in your Bible calls for about most of the verses apply to Prophet Muhammad is the Messenger of Allah peace be upon him, you should study your Bible and on all your subordinates depth in your Bible again and again until you know how terrible the outrageous act novel (Tess attributed Zell) in the right of the Bible and all the prophets and messengers and all the verses, travels, Isahahath and all of you a closer look at the verses 1 to 20 in chapter one of John's Gospel is Cafe for a testimony against you and your condemnation of conviction full and even easier on you Read these verses and wrote about it and interpreting it in my book, the first of a series of interfaith dialogue was the better of you, the father of Utah as a cleric and the most important and prosecutors to work good or

simplify evil hands Fberwightk alleged imaginary (Tess Zell attributed in Mecca) has simplified your hands
Evil, but they entitled God's disobedience and sin God say to you and people like you who are on the Green of the authors and writers in the book of Isaiah 1:15 (when Tbston hands Esther and my eyes from you and Okthertm prayer does not hear your hands are full of blood) and you now, my father Utah only to pray to God to forgive You Zlatk But how do you pray to God and you are the owner of these lie low rude? but you claim to be a cleric of the Church Fathers Phua Alas? have told you the Gospel of Matthew 14:23 (and who is even asking for their prayers) how Allah accept your prayers, O father of Utah and you're a traitor to Christ, peace be upon him and all the prophets of the Bible Brwightk alleged and imaginary, for our Prophet Muhammad peace be upon him comforter and the Spirit of truth? and how to address God with Your evil contaminated?
And how this relates to your heart, vile sinner in God Almighty? And how you open the gates of heaven has Glguetha yourself Brwightk for alleged Habib Muhammad peace be upon him? And how God expects you to accept any action or prayer or prayer I had been in the presentation of the Prophet, and his view the word of God in the Old Senior Quran and presentation of Islam is the religion of God eternal?

Person, then how they relate to yourself and the

spirit of your body traitor in God and you Asi guilty and woke up and even scandalous to God Almighty, how superior your soul and you are a traitor to God and Christ and the Holy Spirit, peace be upon him? How can you forget the words of the saints to pray and draw closer to God (it solutions heaven of self-time self-turning to the sky) Did I forget the words of St. John Assuit pray pure (it is death for the world and existence) and how to forget the words of St. Isaac of closeness to God and prayer (if you stood up to pray Be like him who is based in front of the flames of the fire), prayer and closeness to God is the Word of God is an interview with the God also said Ibrahim Abu prophets in Tech 27:18 (known to speak to the Lord); a person, then how the Lord spoke O father of Utah and all your subordinates? And in Jesus Christ, peace be upon him how to stand before the Lord, O father of Utah after Fltkm heinous heinous (Tess attributed the firm in Mecca), be sure to Khcoek God means humble soul and the body and the senses, how are subject to God and your body and all your Assi God, O father of Utah Bektapetk this lie unclean contaminated with the blood of the prophets and messengers in your Bible and who preached all of our Prophet Muhammad is the Messenger of Allah peace be upon him, what you type before you by the evil treasure of your heart you authors and writers and you're with them, O father of Utah, man of religion? The solution you shame the faces and shame, as you said Daniel peace be upon him in Da 7:9-9 (You, Lord,

righteousness to us as our Fajzi faces because we have sinned against thee; have rebelled against you) have ye suffered shame and rebel against God, O father of Utah and your subordinates because you have sinned against God and Ttaultm on the union Nabih Mostafa Muhammad is the Messenger of Allah peace be upon him may rebel, on God and rebel, the words of God in the Koran and even rebel, the word of Mohammed the Messenger of Allah peace be upon him (in the beginning was the Word) and you only have to repent to God and Tlhjawa him pray as in the incision 32,23:18 (I do not deserve anything but with a multitude of sins and Jehodi I am encouraged by the length of Your patience and I am tempted your heart wide you the good god), what you only know that God hears you and see you and waited for punishment the LORD your and agony of the Lord in you in this universe the secular and the Day of Judgement and Hereafter, and remember the words of David, peace be upon him in Psalm 14:27 (Wait for the Lord, for tough and encouraged by your heart and wait for the Lord Vsrkhat Muslims and believers in every place call upon you and the anger of the Prophet Muhammad you all the time and when angered Mrs. Amna Bint Wahab and call you as David said in Psalm 1:130 (from the depths I cried to You, O Lord.. O Lord heard my voice) as well as in Psalm 119 (from the depth of my heart, your students) and you have to remember that God is very close to rejoice their hearts and Almenksrp souls who do good and do not forget my father

Utah and your subordinates you are in the hands of God is the King of kings and Lord gods; Also do not forget your sins and the sins which angered God and dared by the Holy Spirit and met with the charity of God to you denying and denial and you remember, the author of Tess attributed Zell prayer of the Prophet Daniel peace be upon him and medicine to God in Da 7:9-9 (You, Lord, righteousness to us as our Fajzi faces because we have sinned against thee. rebelled against you) If it does respond to God you and forgive you and forgive, provided that go to the heart properly penitent penitent for every stature you, and then, would apply to you because the Bible 23:21 He (, whatever you ask in prayer believing Tnalonh) a person, then you father of Utah and your subordinates how the preferable your demands and you have transgressed, peace be upon him also transgressed the teachings of the Bible and the commandments, but has transgressed all the commandments of the prophets and messengers? How unanswered your demands have Ttaultm to God and Christ and the Holy Spirit, peace be upon them but for all the words of God in your Bible and the Koran is the greatest? Vkavarh this work brazen cynical novel Tess Azazel in Mecca to pray God and Tlhjawa to God and pray to him all the time and moment, as in Lu 1:18 (arriving all the time) and you have to Taatugeoa God in prayers to him in reverence, as in the Ie 4:4 (I am Lord, I love you but I like other things in the world Tattlni you. and whenever I tried to unplug them from my heart I

find myself weak in front) you have to Tscharoa solemnity and majesty and perfection and the sweetness of the word of God in your mouth and in your soul and your souls, as one of the holy fathers for the prayers of the saints: (from the sweetness of the word in their mouths so they can leave to the word again) true to wish you aware of even a word of my words to you, O father of Utah, man of religion, to repent and return for outrageous act of your story called imaginary (Tess attributed the firm in Mecca) in order to guide in this life and in the Hereafter to see you Christ, peace be upon him on Judgement terrible. although it was not aware of what I say Vciobkk Christ on Judgement day and say you and all your subordinates (Depart from me, you evildoers), and will tell you the King Mohammed peace be upon him and all your subordinates (Go, O sinful to the fire and the torment of hell, God forbid) what do you say to God if you are asked Judgement Day for a novel called Tess attributed the firm in Mecca. and you know, as in Le 25:1-28 (written in the law: love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind and love your neighbor like yourself) and all relatives are sons of our father Adam and Eve and we are all sons of God spiritual ordered you and force you to the tongue of Jesus to love us like yourself and do not hear the words and commandments of Christ, peace be upon him there who hate or bear any grudge us, O Father Utah cleric polite; a person, then you satisfy

yourself that you typed in Okdhupetk imaginary Tess attributed Zell? Had your soul and yourself and your heart pure, the fruit you the words of Christ, peace be upon him and has the words of David peace be upon him Ps 2,1:42 (as longs for the camel to the water brooks, so longs my soul to you, O God. Attst myself to God for the living God. When refugees and Otray the presence of God) you Fballah what you do when Tjiioa and Taatraa before God and ask you what you did and Adeeetm in the novel Tess attributed Zell? What you but to seek repentance and forgiveness may be that Allah will forgive you, as the RSS 18:31 (Tubni Lord, I repent) Via AP Utah Hey man of religion and all your subordinates Astalhawwa with yourselves and with God even received bars and even God manifested to you, as in the incision 27,26:36 (give you a new heart and put a new spirit within you and make my soul within you and make you walk in my statutes) VU God, the father of Utah and his followers have Talpskm Satan but languished in the minds and in your soul and your soul until I got out all your ideas devilish demonic. and contaminated and may even nest Satan in your mind you authors and writers of the book and took control of the devil on your ideas and your minds and your souls not Temttheloa because the messenger in Ie 7:4 (Resist the devil will flee from you) But you, O father Utah and your subordinates you fled from God and Quaoemtem all his commandments and teachings in your Bible and through their prophets and messengers unto the Artmeetm in

the arms of Satan Beelzebub to control you. even Astslemtem for the devil even made you Satan's tool and means by which the yield of evil and misguidance O father of Utah and your subordinates and even become your pride that you will be soldiers Devil the loyal defenders with him!! Vonsakm Satan sweetness of faith and forget you! Satan as stated in Psalm 8:34 (Taste and see that the LORD is good) and forget you! Satan said David peace be upon him in Psalm 28:73 (But I proud I stick in the Lord) was Altsqtm Satan and Bdm of God and forget you! Satan because Christ our Prophet Mohammed in if 28:7 (because I tell you that among those born of women there is not a greater prophet than John the Baptist, but smaller in the kingdom of God is greater than) finally the smallest in the kingdom of God is the final prophet other Prophet Muhammad is the Messenger of Allah peace him and Comforter, the Spirit of the right light most also said about your Bible in the first Genesis (Let there be light). is not recognized by your Christ Jesus peace be upon him that Muhammad is the greatest of any prophet, even of Christ himself. VIA father Utah, man of religion if Christ is meant would have said I am Jesus the greatest of it!!. have forgotten you, the father of Utah, man of religion and all your subordinates say John the Baptist himself, peace be upon your fathers and grandfathers in was 3: 712 (Brood of vipers! see you to flee from the coming wrath Therefore bear fruits worthy of repentance. I baptize you with water repentance

but he that cometh after me is mightier than I, who am not worthy to carry his shoes. He will baptize you with the Holy Spirit and with fire: Whose fan is in his hand and Sinki floor, and gather his wheat into the store. The straw burn with unquenchable fire) I pray to God that nor make fruits worthy of repentance for Fltkm heinous Tess Azazel in Mecca, few of God, the father of Utah so far Bokdhupetk damn you hay, which will Ihrqk God's fire is not quenched my father Utah you the author of Satan the accursed. You only have to go back to the Bible to accommodate the verses and re-examine his travels and Isahahath until it is clear you have the right applies you say Bible in Ro 12:1 (for that when they knew God did not glorify or Ihkuroh a machine but became futile in their thoughts and the heart was darkened.) Allaah, O father of Utah and your subordinates what Mcdetm God, but did not Ckroh but Ttaultm upon Hmguetm and Jmanm tended ideas demonic in your narrative unfolding Tess He attributed the firm in Mecca. even darker heart fool you, Utah, and your subordinates of the authors and writers Frwightk Tess attributed Zell is the peak of stupidity, ignorance and stupidity for you and all of you have recently waged in the comforter and the Spirit of truth Muhammad peace be upon him, as recently waged in Christ the same because you have recently waged in the Koran as he said Christ, peace be upon him (do not speak of himself. but whatever He hears say), but has recently waged in the Holy Spirit itself

will not forgive you in this world or in the afterlife as you said your Christ for blasphemy of the Holy Spirit in your Bible. My hope is that Ttalawa all this in My first book of the series (the dialogue of religions and allegations of slander and the treasures of Covenants), and we stand together in front of the words of Christ, peace be upon him (the smallest in the kingdom of heaven or not to behooves the kingdom of God) their meaning is not as Vsrtamoha Guys religion about Christ, peace be upon him, if you look at the verse carefully, we find that Christ intended the smaller and smaller, a spokesman from his spokesman, John and his words mean smaller in the prophets and messengers of any last of whom was the Final Messenger, Muhammad the Messenger of Allah peace be upon him in spite of how you Anu authors of the devil Beelzebub. you Fballah Guys

Religion Why did not Jesus (but I'm the greatest of it). He gave the younger a perverted but Bada Fe rest of the verse (in the kingdom of God) that is smaller in the kingdom of God is the last of the Prophets and Messengers, a comforter and the Spirit of truth, Mr. Author, Mohammed peace be upon him him. This is God's speech to you, the father of Utah and your subordinates so you could read over and over again, Hala stimulates the Word of God in your Holy Spirit in your hearts and your minds, Hala creates Zend you repent and turn, Hala settle the Word of God Bible in his book in your hearts and Oamagkm ye understand this letter and read every word where

you return it, but better for you and befitting for you to back the read speech of God in your Bible to illuminate your path and easy life, you have to be expressed to you for the Hereafter Did not you your Bible at the U of 63:6 on the tongue of Jesus Christ peace be upon him (the words that I am talking is the spirit of and life) Did not Christ you were 4:4 (not live by bread alone but by every word that comes from the mouth of God) clerics do not go out of their mouths but the word of God, not demons O father of Utah, you and your subordinates. Vdaai God to explain your hearts, O authors and book returned study your Bible the Word of God to guide you to read and study and ponder and think about the Koran in which he said Christ, peace be upon him (do not speak of himself, but whatever He hears He says)

And I remember my father, man of religion Utah The words of David, peace be upon him in Psalm 1 (The man of God, rejoice in the book in the law of the LORD his desire, and in His law worded day and night) Bible O father of Utah, man of religion is a book of life in this world and religion and the afterlife, a book spirit and thought of the world and the Hereafter The story Tess attributed Zell is the story of death in the world and religion and the afterlife, a simple sexual desires story tells of what is in yourself, O man of religion, O man of God, O father of Utah!! . The drag in your story rude at rates of our Prophet Muhammad peace be upon him, and surely this story in you and your depths, O cleric, O man of God. Are

supposed to be my name from it and Ttaulk means only affect on all the prophets of the Bible, headed by Christ, who he said of the Prophet that he (the Comforter and the Spirit of truth does not speak of himself but whatever He hears say) true to wish you listen and listen to Psalm 2:1. to learn the features of the man of God (in the law of the Lord his desire, and in His law worded day and night) Via AP Utah, O man of God, save the book Holy keep you safe. and save the Bible examines the mandates and access to meaning. Roaiaha and depths and rather relished like parrots!! Villa father Utah Mark of the Bible mixed with your spirit to yourself and your heart your thoughts and to ennoble vile to faith.'s Speech of God alive and effective, indeed, go from sword as in the divisions 12:4 (words of God alive, effective and go from sword with two sharp edges) The language, ideas show how deepen Kalma of God in us to Your Heart in particular, O father of Utah, man of God, the Prosecutor of religion. cage Tess attributed Zell appears that the word God did not deepen did not penetrate you, O father of Utah, O man of God, but took you word Satan and all his soldiers to become Utah man Satan Proclaiming God's disobedience and sin and some of them with and where each of the read of your people and even children of your faith and you'll burdens us all. did not affect you, O cleric said David peace be upon him (I hid your words in my heart so do not sin "to you) Where are you, O father of Utah, man of religion of these pearls and where your subordinates of the jewels

in your Bible? Why make the devil controls for you to speak openly of God by committing sins and the sins you and all your subordinates to read your Bible again and again and trust and even certain about you in each study of the Bible you will find the facts and evidence and proof of the lie Adeaouatkm. God's word is alive and effective speaking in the spirit, depth, and all the badges and the prophecies of Prophet Muhammad Messenger of Allah peace be upon him. Valenbuat and Alepesharat for Mustafa Muhammad in the Bible are many, endless and find them in every verse but also in each letter or word, because the prophet ring and the Beloved, who said about Jesus that his name in the certificate of the king and kingdom. and you, O father of Utah, except that open your heart and mind and soul so as to accommodate the verses of the Bible and I have the honor to present you my father Utah and all your subordinates and all the clergy brothers in God my first book of the series (the dialogue of religions and allegations of slander and the treasures of Covenants). May it be a constructive dialogue and fruitful up to all of us to the coalition and the rejection of the dispute

Have been entered into the devils among mankind and the jinn of the Treaty and NATO El Dine, Party and diabolical <which provides items to the need to address the debt of the Islamic <and even fought with intent to destroy it <so as to look to the religion of Islam O is the enemy Aloouho them ، They started ruining the religion of the Islamic majority of each

crime and terrorism « and accused the religion and the Prophet and Qoanh each defect <The party is sinful is that Islam is a religion of backwardness 0 and a religion of terrorism and extremism <but the greatest danger to systems Siamese <Government <and buildings and civilizations <but the terrorism Aloouha.
Will you will be Aslhon that God Almighty said in his book: "No, you know that God and Seoul ~ (Atjrat 0» no.
This verse is eloquent Tanny that the Messenger of Allah Muhammad Mustafa THB us and in us at any time, while forever.
Alrsusat and if a major sin in our religion, Islamic Books and literature <including the lies and fabrications ؛ It is the biggest sin.
It was Khmy Maoukn Luther «founder, churches Po and Kstavc« teachings of Islam as a poison Satanic ؛ summarized Luther personal Prophet Mahma ~ b as a hunter prostitutes <and most in the orbit of the devil 0 and even claimed to Luther that the Koran is only a book Damned <terrible hopeless 0 Alawi is lies and Heraouat and Khera Fat! !
As well as summed up a ~ s Watt media in a distorted picture of the West in the Muslims of the worst offenders Onra in the world.

And more of that author and Axtoa Ichard Jess 0 to Brchiqp monk Buheira including the alleged content of Hraat and fabrications on the Islamic religion and 0 on the Prophet of Islam ~ »but on the Koran the word of God the blood of older pen.
As well as stated by the largest ink 0 Pope Benedict XVI <canceled from the Pope's remarks about our Islam, the most despicable <and our prophet Muhammad is the Messenger of Allah threatened Abb mercy »grace and outstanding 0 and master Alokran.

And other literature, books, and many of the allegations and Aabatil. . Voafiky O Nation of Islam »and Wake up O Muslims, O ـ nation Mustafa Mmbr ~ 0 instead of cheers and demonstrations and interrupt 0 and the claim seriously apologize» must respond to all this falsehood, and slander of 0 ـ party of the devil and the Alliance of fading.
I remind you and myself <Bath these writers and authors <of the pact with the devil 0 Say stripped to Jesus son of Mary, e Tinb ـ names of Allah <but they said the owner on a ~ ¥ «and that God, the greater a ~ in the form of a human <and other Aavetoaouat and allegations innovations and infinite.
I would like to draw your attention Dear Muslims <that Travieso, son of Mary Ttinb) was Kha, M. prophets and messengers before him in a ~ ـ 0 but Bmjy, our Prophet Muhammad ~ was Alkha, m to Jsih prophets and messengers of ex-0, including Jesus, the son of Mary Ttinb).
Is sufficient pride Oh ~ «O Sol Allah you and him 0 that the Prophets and Messengers companions, including Jesus Menb)» ~ 0 reached behind you and even your Attamoa registered in the Far <Night Flowers.
Muhammad is the Imam of the Messengers and all Nabiyin «Mmlamh God and prayers for them all.
The Almighty God has informed us ـ on the tongue of our Prophet Muhammad that Jesus ~ infestation »come and shows the end of time <the second appearance of Jesus Christ Jesus infestation)« But

Appears not as a messenger and a prophet », but as an advocate and ran from the guardians of God <the advocates of Islam and Altouhia Ihadp but that there is no god but Allah and Seoul ~ God.
We will pray Travieso Mino) behind a ~ 0 ~ Z is expected Tti »» and will pray as we pray, we Muslims <all over

the world.
And even told us that Essa Mohammed Mmir Tti »die» and will be buried next to Prophet Muhammad in Medina Mmbr.
Vikvina glory, O people of the book that Issa Mitt »parents would be the Islamic nation a ~ 0 are the advocates of theism, but not ~ ء and faith in our Prophet
~ ~ God and Seoul.
And Hoa Our Prophet ~ Mmb: Aanhn Ooldbaissymenhm AA ~ people of the book. Not only did authors and writers of all this <but brilliant author of Sitaryohat movies to find Mai Tti »» as well as films ~ Joseph A ~ Iq Ttini »» and fraternal find our Prophet Muhammad Mmbih <All of that material, God 0 and all we have, we would like this literature, books, 0 reply makes these ~ Wen think of all Fsharoh <but will re-think of these charges Matqaa »Sincef and many of them - God willing ~ 0 familiar with Islam and the Prophet ~ Aibr.
Was objected to many of these authors and writers, who appeared publicly that came down in the cave Mmbr ~ Eve is the devil <and not Gabriel Ttinb «.
O you Fballah authors Aljhabop minds outstanding <if Satan is the one who appeared and revealed to Prophet Muhammad Mmih 0 Was Satan will be required ~ ~ ~ to read the name of God who created or 0 would be required to read the name Ibliy?:
Better to ask than ~ Ibliy Mmbeh to read on behalf of the devil <and not on behalf of

If Kaz Alqr since it adversely 0 Is Kaz Situao Satan himself tortured <0 and Tayyip Member Galleries and the Day of Resurrection <he and his followers and the presence of only Valse? Kaz Simidh or Satan himself and handed the same ones for?
Kaz Is Satan Wallace that he would teach deceived them and show them on the road to ruin and 0 Kheraz

–

set <and even show them on the Jahm, God forbid?
But Tefnakht enemies bury authors and authors who hate Villa Mohamed Thbnh 0 the assurances as Alidq Khadija Rvy by God had ordered the Rtp <bin Vunl cousin <and Ogdtt him money <to compose and write this Alqraz ~ 0 and Ikbh authors Gambler <criticism Kaz paper on the considerable expertise and Testaments by the Bible and Alamajil?
Did you fall into Aljha Bzh of the authors and writers Boz God Almighty has challenged the Arabs, Persians and Adcoaz Jamaah Boz come surah of the Quran ml 0 and Kaz challenge, including 0 and jinn jinn Iblis.
Why no one came Surat ml fence Alqr as assistance Ibliy 0 or paper bin Nawfal <or Lakeoa Jewish apostate?
They challenged God every Alokoaz as they will not manage to come even though the verse ¬ 0 or Rfbjawar character ml: Yi or Taha 0 or pain even if they are blind to the hinterland, and that God has fled, dear judge Signs 0 even God save these verses Great <distortion is not only 0 but also from tradition or Alitiaz Bmlha at all 0 and so fled Alqr as is the Book of Allah 0, and his old one.
The high only when they mention those authors and writers Endowed that God is acceptable, the Islamic religion the greatest of all B-humans of the foot as acceptable, God Almighty is the Islamic religion the greatest collection of the prophets and messengers from eternity, 0, and so fled Alqr as is the word of God the old one. God has said in Surat Al-Imran Daya 9 a 0 10 reads:

No, the religion with Allah is Islam and the different those who were given Ahtab only after knowledge had come, including a prostitute and Icgr Signs of Allah, Allah is swift at reckoning: ~: the Hajerk say converted to Islam and my face to God and follow a tell the Zain

Scripture and illiterate Eoslemtem the Omlhoo has Ahtl Wa If you turn back, it author and God 0 5 »0 ~ Seer of His slaves ..~:. t.

As well as the remembrance of Allah in Surat Al-Imran, ~ 83 84 <85 it is stated: ꞓbut «

I Iboukon Seek they other than the religion of God has in the safest of the Tans and the earth, and hate Kuaa A aa aa aa: ~ 00 a »a ~ ~ AA 0 AA 0 A Aaoa

And return to e: ~: _ We believe in Allah and what was revealed to us and revealed categorize Ibrahim

And Ismail, Izha ~ and Jacob and the Tribes and that given to the Musi and Aissi Alnbern of a ~ a: a »<<a aa a 0 a ~ a aa aa aa aa aa a: ~ AA AAA.

Lord, do not Nfraah between one of them and we are a Muslim 8 ~:: And whoever seeks a loaned Islam as a religion

: A 'a ~ ~ aa ~ a ~> »~ ~ a: ~ ~

He will be losers in the hereafter AA ~: t.

Oil-Soma and the people of Cape Town, only 1 ~ Alma Bmh to note the word Z ~ a religion in Alas Ka (83 part), to know them that Islam is the addle of God.

Similarly, if we collected laxative Lallah (9 a) 0 with Lallah (85), we find:

No religion is me. Allah is Islam Z (»0) <~ and Leipzig Mckheo Islam, He will be the losers in the Hereafter Z (e» a.

The confirmed infestation hinted »on the lava Islam in all the ꞓthe holy bigeye bone. Further, the on Islam news and Almrslan Alsapmaze and the Apostles I <, led by Abu Abraham bug reports then »:

~ What was Ibouahim a Jew nor a Christian but he was a Muslim and the nostalgia of the idolaters «(Al Imran:» »many newcomers were invited to Islam, by order of God as we see in Al-Imran (68) <(95).

Not that the first people to Bibouahim Zine Atbar »and Hoa Prophet and those who believe God is

~ A faithful Al-Imran: «» a <~ ~ Say tree worship Allaah Alone Ibouahim Hanina and was idolaters OL Al-Imran: d »).

With lift in mind that we as Muslims believe in God the One Lord, people lying, the guide was Loyola did not have stopped anyone.

You, People of the Book <0 Jewish brothers believe that the infestation Mhuzeir «Son of God <but believes all your communities Sufism that God come in the last decade in human form 0 and, God forbid.

You, People of the Book <brothers Christians, believe that Mai Tóth. «Son of God <but believes all your communities Sufi <that Mai is God 0 might find in the human Mai Travieso, son of Mary ~ ~ AA and God that night or Yola <or be like Him, one in all ꞓforbid of His creation <nor in the earth or in heaven forever, but 0 fat and everything, and Yi ~.

Aka has Koran 0 is the oldest holy books and the humans did not ꞓ that Jesus Christ Tnt «ꞓgreatest ever call only to Islam and the text is:

No, that Zhou was God bestows Ahtab wa ~ and prophethood, then say to people I Be servants of Allah and melody Be Ben what you know and what you book a hill and a Sun Ka Lo: »»).

»Commands that do not give up wa Almlazqp and the prophets as lords Oiomrkm infidelity hubby as you are Muslim Al-Omran, a Ka:. E a.

No, and Osola Ellen Brown Esso Ethel Ca a Al-Imran: «d).

Z When AHAs Mahisi them Alhgo said of Ansari, God said to the disciples we helpers of Allah wa ~ a Ka PANA Muslims Al-Imran: »»).

We note here the word Z and ~, which means that God No, Our Lord revealed ꞓintended the Jews built Eser Il and we follow Allen nearest in Seoul with comprehensive yen OL Al-Imran: »» A.

–

And must also be the situation in mind <O authors haters and who hate the grace of God of Great O is Islam, <and our Prophet Muhammad and the Mall of God THB O to Muslims all over the world believe in all including the Holy Spirit <that within ꞔMlazqp God Mlazqp God meaning <but most of the people of the Book of Christian brothers be canceled from the most important beliefs <was the faith that the Holy Spirit Menbnthag of the Father, or from the Father and the Son Mqa.

This means that the brothers in the various schools of thought <believes some of them that the Holy Spirit of God has emerged O, O, God forbid, others believe that the Holy Spirit has emerged from the Son, Jesus Christ the son of Mary ~ »And God« and even believe that the Holy Spirit is O is a form of God the three in the doctrine of the Trinity «or the Holy Trinity and alleged. »In the name of the Father and the Son and the Spirit God, and cast it as an oasis. Miiq him.

Must also be put authors and authors of the book in mind, we Kmlim all indicated ~ Earth Mgarabhae believe all books Maoist O and in particular, Tin Wah, Moses infestation «(during the cod« m) d and the Gospel of Jesus Tnt «(New Testament) <We believe rather Koran Walker, M. Mustafa book O ~ ~.

Most of the authors and writers <fanatics to the point of denying them the Torah <Some of them deny the Bible <but all writers and authors have agreed to hatred of Islam and hatred of our Prophet ~ Mary Messenger of Allah and the Koran deny Tmoqo Walker «m.

Indeed, most of the authors and Jewish writers have accused Issa Tóth »» that the author and prosecutor, O, and they think they may Mbawa Issa Tteit «!

I remind you sign prophet of God <Jesus son of Mary Tteit »to the Jews who drove is« and God sent them a prophet and messenger of God, called for «and

complementary to the Bible and the law of the prophets Alabakin <Gospel, saying to them:
0, O sons of the killers of prophets, 0.
He told them God Almighty in the Al-Imran verse (64):
~ Say: O People of the Book Come to common terms as between us and ~ not Enabh God does not only Nhuk the thing does not Itako each other Oopapa without God, they turn away, say Ashha Wa Szczecin ~ n ~ and meaning dedicate it to you, the authors Endowed writers Aljha Bzh <also dedicate of the authors of a document giving the alleged Buheira «also dedicate it to ink Alokpo Pope Benedict XVI Pope Benedict XVI:
No ~ ~ a ~: of the height and the height and the highest, and transcendence.
The word is Muhammad the Messenger of Allah ~ not over the ع<Connect the Illuminati, but most divine> a ~ Kony Muhammad Muhammad was a ~ ~. anguish was the word«. عIn your Bible »Wim Z constructive: at the equator and balance and truth and justice <or joint or
Mutual or unified 0 0, equality and justice «or on the right path.
No, us _: in testimony: "No God but Allah and Seoul Mahmh God
In the Torah and the Bible and Bcryatema Muhammad burden.
"Oh, Almko Bonn and 0 and haters who hate for the grace of God of Great Islam <and mercy of God threatened Muhammad ibn Abdullah Mmillo <we, Muslims believe in the prophets and the variation of Bbh« from the beginning of creation until the end of Alokran.
And Bujae you book Almwlgon 0 Tel Aoun, who the Koran procession of human beings such as our Prophet Muhammad THB <or Lakeoa Jewish Almuto «or of the or inspired to Prophet عpaper I'm Nawfal Muhammad by Satan 0 Hebrews, God forbid. ~ I give

you <Alamaandon you to paradise and Qoanna to the depths of this verse and insider eloquent Sura «shaking» verse is enough to refute all Afteraouatkm and Bmaouatkm and Amkm to our Islam

And our Prophet and our Quran <but all the prophets and messengers <including Moses 0 Issa them rallying <This is part of the text of the verse (285) from Surat Al-Baqara: ~ and institutional ~ n all believe in Allah and His angels, His books, Omch not nego ~ between one another of His messengers, and ~ Lua heard or ~ Ka, and in the epiglottis verse <command from God and scorching and frank.
Alwal and, now, you and all the great authors Tabaikm all Mwidikm <Mmbr if Muhammad is the author of the holy Quran and Tdarn you claim 0 Why did not Muhammad in this verse is composed of: 0 Aalabd that Nfrty between Muhammad and all his messengers AA If ء<because this is the nature of the soul Alpmirip Muhammad is the author of the Qur'an would have said: the amnesty must distinguish between believers by ~ God's messengers and other AA <~ Weaver of any believers in God between Mohamed MB and the rest of the prophets and the variation of 0 and blessings of Allaah be upon them all.
If any well habitat Lakeoa Jewish apostate 0 or paper or any other human beings <has ءbin Nawfal authored the Qur'an or knees as you claim you esteemed authors <Why did not any of them ~ p it is the messenger instead of Mahma ~:
Why did not order any of them believers to dictate, instead of praying to Muhammad hundred: if the abelian is the author of the Quran <and suggestive to Muhammad Tmiir have said: the amnesty Nefer ~ between one of the Mlashkth, clerks and messengers AA <because Ibliy was it the angels who have been ordered generosity of Adam Tnt «<was better by to

say: the amnesty Nfrty between one of the Mlashkth AA 0 and within the devil himself not to curse from the well of all that when 0 because we know that the devil was a peacock Angels 0 is supposed to recommend here a world of angels wholes 0 so as to guarantee Neve year curse and was 0 imposed on the devil to recommend all the books Maoist previous <, which was Satan's ꞓmain reason for the distortion, erasing its venerable for it was he who had suggested to the parents and the priests and monks to incite wrapped on Ohoachehem <and cast them for Marka unifying .

But given Alim expert »Thalm that there Almlazqp from Allz yen may note ꞓdisobeyed» like Marut and Marut people Sarh, therefore, not least given vindicate differentiate built Sun «n Mlashkth a <» h! The ꞓLouvre in mind that the devil was in the Almlazqp who Uh, they are a wali to prostrate to Adam Mitb Elkn Iblimy sticks and arrogant.

And Kzllt know that most - if not all - brothers Almieiin a Omazm ꞓ»had considered AA Ouh Jerusalem and very ꞓ Hmurp images of God Almighty ꞓAlmlazqp many of our brothers Almiien to consider the Holy Spirit, rooted in the Luo Almighty» or emerge from God »and even admitted to the Holy Spirit ꞓand Christ Tinb in the Trinity doctrine of the Trinity, uh Almekdmra Alokas AAA Amthalut sacred loyalty and this explained to us why not at least Holi Almighty: vindicate Nmrq between a Ps Mlashkth AA.

Then we come to: fled! He did not say God Almighty: the amnesty NF s between one of his books Aae for the information given size meaning that Satan had lured Hattie Hrnoa the Torah and ꞓWaffle Jews and Almipin the Gospel »taken out most of the speech from Themes» Murad and God.

, when it pledged ꞓBecause God is the Knower Alkhbay

to ensure the Koran Bafez »forever and ever, and because the book Zllt Alaya, religion, and the other day This ءand even Dar Alakhip Belbays God Almighty:

No I Alzlmahroina we went to the Promise Keepers not (Dhadjr: 5).

It has been recognized by most authors and writers of ءthe book, in Kthm and works, because the historians » that the Bible is the Old and New Testaments» may have tampered with by the hands of Alokhar, parents, priests and bishops and monks.

Is there evidence of distortion of the Bible »Ikpr and the order of s Avatkm you book Almwghein of the Book hostile to Islam? ء

And stop at Moulay Quoc attributed the bulk of this verse: each turbine nose awe-inspiring messengers all ~

Which is the chapter that this Qur'an, for n Gie expert <because God alone is the one who knows that the sand and the prophets Jmiqa have performed the whole message <and informed the heavenly books and 0 Okhojoha of human beings in the scope of the He who knows that the Christians will worship ءsacred Christ _ Neath «» that the Son of God «God forbid« or that God »was reflected in the form of humanity» and God forbid 0, when it knows that the devil was in the ranks of angels and disobeyed <and Clack Hao Ot and Marut »were angels Onzlhma God in the form of human» note of the people and free! ! ءFsia God

Please Dear authors, the book is compromised by our Prophet loader THB <and Aslahina and our Quran »to look us in mind and meditation 0 to Taatiguenoa that this verse alone is enough to refute all of Mazzamkm, ideas and Adeaouatkm Obscene <that Muhammad THB has authored and rode the Koran with the assistance of Buheira Jewish apostate 0 or 0 none of

the humans or the devil Neve <that rocked »verse are bound to have touched m the claim that Satan is the revealed Quran <or it may
Authored by »or with the assistance of any count on my fingers on the authorship.
No FAO Would that Bowen Alqguan Am categorize their hearts locked Ka M'Hamed>

And so, we believe that the May Tóth «» HD was posing Bingelh tangent of the Holy Cap «but we believe that invoked us Mjth Nany <or ꞔGod raised him pain second appearance <0 in the last decade as we have beads insulting Muhammad.
We do not ask you to <Alha Whedon and her mother who hate the light of God and all Mwmdmkm 0 and Mapekm <Mahbuna also love you to <or Badllona berserk is not the same dignity.
But all we ask of you <mother Authors and Cape «Alha Whedon to Islam, who hate the Prophet of Islam« Do not Mhnoa Immlamna Alhanaf <not Shajmoa Dmanana Islamic 0 and Messenger a ~ Vm 0 and not Mikkoa in Mranna bone <Visalamna Alhanaf <is amusing mute e to urge their parents imbalance
Z Ibouahim was a Jew nor a Christian and ~ ꞔbetween « was upright, a Muslim and was of Almusharkn _ (Al-Imran:» 0).
We ask you as well as authors and 0 her mother from the people of Cape Town Cape Town 0 Mhnoa Nbena not the greatest Muhammad is the Messenger of God ~ as found you in Cabacm tangent <in the Gospel of John chapter one verse 19: da only son Alec J Honey bosom of the Father »Vnebena Mohammed is the Prophet Alouha ~ <and insured Aloouho of news and Almmermln «, which was a component named Mlasma Las. Self, vowel ~ <to God <This is the meaning <Alec J Hoferm bosom of the Father », and this description is not only Mntby Nebena Mahma

–

Messenger of Allah Thbnh <, in Alnhadh Alisalamh Mohammad Al-Val:
(There is no god but Allah loader and Seoul, God is a. Fmjb you may be what the people of Cape Slahzawa Mocdoa and that the name of Mohammed Nebena Mmbir Fu Alouhd which is adjacent to »any in the bosom of the name of the self, God Alilhmh ~ <, in the

Islamic martyrdom (a ~ ~) »and hope you O people of the book be canceled from the authors and book» should not Thinwa Qguanna »because the book on the Resurrection (the other day» or the Day of Judgement)> but Stalmon later that the book hereafter. <, God willing Almighty.
ask ꞔAnd to comment on the inevitable pain yourselves, authors, writers, and the enemies of Islam: Is if Satan is the home of the Qur&;an, then how was Satan 0 Idar people. Li Oneness of God and obey His Messenger ~ THB? But how the devil Idar

But given Alim expert »Thalm that there Almlazqp from Allz yen may note ꞔdisobeyed» like Marut and Marut people Sarh, therefore, not least given vindicate differentiate built Sun «n Mlashkth a <» h! The ꞔLouvre in mind that the devil was in the Almlazqp who Uh, they are a wali to prostrate to Adam Mitb Elkn Iblimy sticks and arrogant.
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We do not ask you to <Alha Whedon and her mother who hate the light of God and all Mwmdmkm 0 and Mapekm <Mahbuna also love you to <or Badllona berserk is not the same dignity.

But all we ask of you <mother Authors and Cape «Alha Whedon to Islam, who hate the Prophet of Islam« Do not Mhnoa Immlamna Alhanaf <not Shajmoa Dmanana Islamic 0 and Messenger a ~ Vm 0 and not Mikkoa in Mranna bone <Visalamna Alhanaf <is amusing mute e to urge their parents imbalance

Z Ibouahim was a Jew nor a Christian and ~ ۶between « was upright, a Muslim and was of Almusharkn _ (Al-Imran:» 0).

We ask you as well as authors and 0 her mother from the people of Cape Town Cape Town 0 Mhnoa Nbena not

the greatest Muhammad is the Messenger of God ~ as found you in Cabacm tangent <in the Gospel of John chapter one verse 19: da only son Alec J Honey bosom of the Father »Vnebena Mohammed is the Prophet Alouha ~ <and insured Aloouho of news and Almmermln «, which was a component named Mlasma .Las. Self, vowel ~ <to God <This is the meaning

CHAPTER six

Clash of Civilizations between the promise of divine divine Itzhakwaltkvl Ismail and excerpts from the Gospel of Barnabas

He told them God Almighty in the Al-Imran verse (64):
~ Say: O People of the Book Come to common terms as between us and ~ not Enabh God does not only Nhuk the thing does not Itako each other Oopapa without God, they turn away, say Ashha Wa Szczecin ~ n ~ and meaning dedicate it to you, the authors Endowed writers Aljha Bzh <also dedicate of the authors of a document giving the alleged Buheira «also dedicate it to ink Alokpo Pope Benedict XVI Pope Benedict XVI:
No ~ ~ a ~: of the height and the height and the highest, and transcendence.
The word is Muhammad the Messenger of Allah ~ not over ₂<Connect the Illuminati, but most the divine> a ~ Kony Muhammad Muhammad was a ~ ~.
anguish was the word«. ₂In your Bible »Wim Z constructive: at the equator and balance and truth and justice <or joint or
Mutual or unified 0 0, equality and justice «or on the right path.
No, us _: in testimony: "No God but Allah and Seoul Mahmh God
In the Torah and the Bible and Bcryatema Muhammad burden.
"Oh, Almko Bonn and 0 and haters who hate for the grace of God of Great Islam <and mercy of God threatened Muhammad ibn Abdullah Mmillo <we, Muslims believe in the prophets and the variation of Bbh« from the beginning of creation until the end of Alokran.
And Bujae you book Almwlgon 0 Tel Aoun, who

the Koran procession of human beings such as our Prophet Muhammad THB <or Lakeoa ء Jewish Almuto «or of the paper I'm Nawfal or inspired to Prophet Muhammad by Satan 0 Hebrews, God forbid. ~ I give you <Alamaandon you to paradise and Qoanna to the depths of this verse and insider eloquent Sura «shaking» verse is enough to refute all Afteraouatkm and Bmaouatkm and Amkm to our Islam

And our Prophet and our Quran <but all the prophets and messengers <including Moses 0 Issa them rallying <This is part of the text of the verse (285) from Surat Al-Baqara: ~ and institutional ~ n all believe in Allah and His angels, His books, Omch not nego ~ between one another of His messengers, and ~ Lua heard or ~ Ka, and in the epiglottis verse <command from God and scorching and frank.
Alwal and, now, you and all the great authors Tabaikm all Mwidikm <Mmbr if Muhammad is the author of the holy Quran and Tdarn you claim 0 Why did not Muhammad in this verse is composed of: 0 Aalabd that Nfrty between Muhammad and all his messengers AA <because this is the nature of the soul If Muhammad is the author of the ءAlpmirip Qur'an would have said: the amnesty must distinguish between believers by ~ God's messengers and other AA <~ Weaver of any believers in God between Mohamed MB and the rest of the prophets and the variation of 0 and blessings of Allaah be upon them all.

If any well habitat Lakeoa Jewish apostate 0 or or any other human beings ؛paper bin Nawfal <has authored the Qur'an or knees as you claim you esteemed authors <Why did not any of them ~ p it is the messenger instead of Mahma ~:

Why did not order any of them believers to dictate, instead of praying to Muhammad hundred: if the abelian is the author of the Quran <and suggestive to Muhammad Tmiir have said: the amnesty Nefer ~ between one of the Mlashkth, clerks and messengers AA <because Ibliy was it the angels who have been ordered generosity of Adam Tnt «<was better by to say: the amnesty Nfrty between one of the Mlashkth AA 0 and within the devil himself not to curse from the well of all that when 0 because we know that the devil was a peacock Angels 0 is supposed to recommend here a world of angels wholes 0 so as to guarantee Neve year curse and was 0 imposed on the devil to recommend all the books Maoist previous <, which was Satan's main reason for the distortion, erasing its for it was he who had suggested to ؛venerable the parents and the priests and monks to incite wrapped on Ohoachehem <and cast them for Marka unifying .

But given Alim expert »Thalm that there ؛Almlazqp from disobeyed» like Marut and Marut Allz yen may note people Sarh, therefore, not least given vindicate differentiate built Sun «n Mlashkth a <» h! The Louvre in mind that the

who Uh, they are a ≤devil was in the Almlazqp wali to prostrate to Adam Mitb Elkn Iblimy sticks and arrogant.

And Kzllt know that most - if not all - brothers a ≤Almieiin »had considered AA Ouh Jerusalem Hmurp images of God ≤Omazm Almlazqp and very many of our brothers ≤Almighty Almiien to consider the Holy Spirit, rooted in the Luo Almighty» or emerge from God and Christ »and even admitted to the Holy Spirit in ≤Tinb the Trinity doctrine of the Trinity, uh Almekdmra Alokas AAA Amthalut sacred loyalty and this explained to us why not at least Holi Almighty: vindicate Nmrq between a Ps Mlashkth AA.

Then we come to: fled! He did not say God Almighty: the amnesty NF s between one of his books Aae for the information given size meaning ≤that Satan had lured Waffle Jews and Almipin Hattie Hrnoa the Torah and the Gospel »taken out most of the speech from Themes» Murad and God.

, when it ≤Because God is the Knower Alkhbay pledged to ensure the Koran Bafez »forever and ever, and because the book Zllt Alaya, religion, This ≤and the other day and even Dar Alakhip Belbays God Almighty:

No I Alzlmahroina we went to the Promise Keepers not (Dhadjr: 5).

It has been recognized by most authors and writers of the book, in Kthm and works, because that the Bible is the Old and ≤the historians »

New Testaments» may have tampered with by the hands of Alokhar, parents, priests and bishops and monks.
Is there evidence of distortion of the Bible »Ikpr and the order of s Avatkm you book Almwghein hostile to Islam? ـof the Book
And stop at Moulay Quoc attributed the bulk of this verse: each turbine nose awe-inspiring messengers all ~

Which is the chapter that this Qur'an, for n Gie expert <because God alone is the one who knows that the sand and the prophets Jmiqa have performed the whole message <and informed the heavenly books and 0 Okhojoha of He ـhuman beings in the scope of the sacred who knows that the Christians will worship Christ _ Neath «» that the Son of God «God forbid« or that God »was reflected in the form of humanity» and God forbid 0, when it knows that the devil was in the ranks of angels and disobeyed <and Clack Hao Ot and Marut »were angels Onzlhma God in the form of human» Fsia note of the people and free! ! ـGod
Please Dear authors, the book is compromised by our Prophet loader THB <and Aslahina and our Quran »to look us in mind and meditation 0 to Taatiguenoa that this verse alone is enough to refute all of Mazzamkm, ideas and Adeaouatkm Obscene <that Muhammad THB has authored and rode the Koran with the assistance of Buheira Jewish apostate 0 or 0 none of the humans or the devil Neve <that rocked »verse

are bound to have touched m the claim that Satan is the revealed Quran <or it may Authored by »or with the assistance of any count on my fingers on the authorship.
No FAO Would that Bowen Alqguan Am categorize their hearts locked Ka M'Hamed>

And so, we believe that the May Tóth «» HD was posing Bingelh tangent of the Holy Cap «but we invoked us ꞓbelieve that God raised him pain Mjth Nany <or second appearance <0 in the last decade as we have beads insulting Muhammad.
We do not ask you to <Alha Whedon and her mother who hate the light of God and all Mwmdmkm 0 and Mapekm <Mahbuna also love you to <or Badllona berserk is not the same dignity.
But all we ask of you <mother Authors and Cape «Alha Whedon to Islam, who hate the Prophet of Islam« Do not Mhnoa Immlamna Alhanaf <not Shajmoa Dmanana Islamic 0 and Messenger a ~ Vm 0 and not Mikkoa in Mranna bone <Visalamna Alhanaf <is amusing mute Z ꞓe to urge their parents imbalance between « Ibouahim was a Jew nor a Christian and ~ was upright, a Muslim and was of Almusharkn _ (Al-Imran:» 0).
We ask you as well as authors and 0 her mother from the people of Cape Town Cape Town 0 Mhnoa Nbena not the greatest Muhammad is the Messenger of God ~ as found you in Cabacm tangent <in the Gospel of John chapter one

verse 19: da only son Alec J Honey bosom of the Father »Vnebena Mohammed is the Prophet Alouha ~ <and insured Aloouho of news and Almmermln «, which was a component named Mlasma Las. Self, vowel ~ <to God <This is the meaning <Alec J Hoferm bosom of the Father », and this description is not only Mntby Nebena Mahma Messenger of Allah Thbnh <, in Alnhadh Alisalamh Mohammad Al-Val: (There is no god but Allah loader and Seoul, God is a.

Fmjb you may be what the people of Cape Slahzawa Mocdoa and that the name of Mohammed Nebena Mmbir Fu Alouhd which is adjacent to »any in the bosom of the name of the self, God Alilhmh ~ <, in the

Islamic martyrdom (a ~ ~) »and hope you O people of the book be canceled from the authors and book» should not Thinwa Qguanna »because the book on the Resurrection (the other day» or the Day of Judgement)> but Stalmon later that the book hereafter. <, God willing Almighty.

ask ꞔAnd to comment on the inevitable pain yourselves, authors, writers, and the enemies of Islam: Is if Satan is the home of the Qur&;an, then how was Satan 0 Idar people. Li Oneness of God and obey His Messenger ~ THB? But how the devil Idar people to prayer, almsgiving and fasting »Pilgrimage to the House brevirostris God Almighty? «It and how we Idar Ibliy <Science, a believers ꞔfoe of the Prophets» and in particular to pray to the Prophet Muhammad is the

–

Messenger of Allah THB? <You Fballah Why did not the devil tells us that we find him «also asked Jesus infestation» to find him a Ijoppe 0 throughout R into days? ! !

And we will know that in the following pages, God willing.

Why did not the devil Yamuna prayer and peace be upon himself? 0 Why did not the administration of orders

Worship him and others of his followers Obalsp »and Obnach» and Oxiamha. ! !

And Why. Satan did not Yamuna Batj him in places dirt and impurities? Why did not you order us to Satan worship idols and polytheism?

Why and how the devil Ituaa Neve Onra strongest punishment <from the Almighty? If we look at and we gazed in the AL) Aalmsdaa »(Al-Tibet)» to show you the right <O

Authors and writers, everyone knows that my father inspired to flame and his wife work they have done evil Prophet Muhammad is the Messenger of Allah ~ <is the devil to his God (Beelzebub).

How can that Satan is revealed to Abe and his wife, flame 0, then rocked in Ituadhm »Sura they are entering the fire is not inevitable? 0 and even miracles Alokpo »Dear authors and book the enemies of Islam <Why did not utter Abu flame or his wife or both of the certificate? »Even give false and falsehood and slander <or Balinva ~, even ask the Lord of Muhammad ءhypocrisy

Muhammad placed where this sura after spoken testimony.

Jmiqa have read in your Bible request Btsbol of to find him, but Jesus Tóth» ꞔTravieso Dteit «d »Obo Satan that we must not prostrate only to God

Per Sunday.

~ God Is God?! This is evidence on slavery and human prophet of God ~ a Meath

If the devil shake »hatred for the Prophet of Allah Isa» what makes him love our Prophet Muhammad peace and blessings be upon him? But what makes the devil to come down to our Prophet Muhammad ~ Qootha Idar people to the noble values and ideals? <But what makes the people and especially the faithful to devil Yale prayer and peace be upon the Prophet Muhammad and Seoul Miba God?

Fletiguen authors and book the enemies of the media that the Qur'an is a revelation from God one Sunday <and is assured by the Prophet Issa Tnit »In the Bible has said about our Prophet Muhammad Miep:« not speak for him, but all, here heard Iqtrl ».

4): ~ ꞔThis corresponds to the verse: (The Star: 3 and i ~ are a «a 0» 0 »0 ~ a

:. Do not No, not for

It should be noted writers and authors of the book <Ely constructive Islam and the Prophet of Islam ~ Mahma Alhny that the names God Almighty <also said in the Quran: Z and ~ Al_husni Vadaara names and give up, who won in the Knight Hiljl recompensed for what they were .aːtl&doing ka) Aloawav:> »

In this verse commanded by God Almighty to vow, Ntok and told us that 0profanity and lisrcn in the names Alhny they be recompensed for what they use profanity and Isrcn and 0in this beautiful names which God made him blessed many of which Ianaaqo the Prophet Muhammad, **that God the Almighty** ﺀthe Messenger of Allah ~ **has granted most of these names and give them To Habiba and Mstefah and Prophet Muhammad the Messenger of Allah Tmiira also said in the Quran Aziz:**

with those things that you have no power over them? And who has made them subservient to you before even you can have any power to control them? The messengers came to solve this mystery for us. So when Allah (SWT) sent His messenger, you ought to have listened carefully to them so that you can get the puzzle sorted out. By that you would regain your value in this world, instead of being a negligible person without a function or a determined mission. You should have listened to the messenger and obeyed him better than deafening your ears and turning away from him. This is another absolute foolishness.

The first irrational act from you is ignoring your mission. And the second one is that you turned away from those who came to solve the mystery for you. However, Allah is merciful and He continued to send his messengers to remind us because he is the All Merciful God. He knows the

negligence of the human being. He sent the messengers so that no one could claim that he did not know. But did Allah (SWT) send the messengers to establish those matters of servanthood and mastership? Of course not, those rules have always been there, He (SWT) sent the messengers to remind the people. So normally the concept of mans mission in life should be well known, and at a point in time man forgets his role and then Allah (SWT) would send His messenger as a mere reminder to the people.

People who came much later than Adam are the ones who faced this dilemma. For the first man created who represents the first father to all of us has witnessed it all. Adam witnessed Allah creating him with His glory hands. He witnessed the breathing of Allahs spirit into himself. He witnessed the angles prostrate to him. He directly received form Allah every ruling that would lead to goodness in life. So Adam has received all of this and felt it directly. But the negligence was from the generations that came after him. Do you know why? Because when Adam was created he was not created as a newborn with two parents. Parents that he would think are the reason behind his existence. He found himself a complete mature man. He did not witness for himself either a youth or a childhood. He was amazed to find himself a man, with the ability to reason. He was spoken to from the heavens through a divine a law. He was created as a man with the angels prostrating to him.

Islam is a practical religion. It does not stop at prescribing the theoretical base for this universal unity, but proceeds to detail the means of fulfilling it, and establishes the rites and laws through which to strengthen this idea in the hearts, and consolidate it in society. This is the difference between philosophical approaches to social change and practical reforming programs, or between the philosopher and the reformer. For, the philosopher outlines the theory and the reformer draws the principles of implementation and supervises its execution. This is why Islam is both a theoretical and a practical religion, and upon these tenets the foundation for its rites and laws are built, the rituals through which Islam managed to achieve what it called for in terms of universal humanity and true brotherhood between people regardless of differences in skin colour or national identity. Among these rites are:

Qiblah (direction of prayer): It is an obligation of all believers to direct their faces, hearts and minds, at least five times a day, towards the *Qiblah* (Ka'bah), which was built by Prophet Abraham - the father of all the Prophets (PBUH). Every one of them (the believers) feels the true meaning of brotherhood and the all-encompassing unity between all the people of the world, contained in this noble symbol. Circumbulating the honourable Ka'bah in the pilgrimage is also another means of reaffirming these sentiments. Some of those who have little

knowledge in the wisdom and foresight of Islam claim that Islam still carries some of the ignorant pagan ways of the ancient Arabs; and that the seven encirclements of the Ka'bah and the touching of the Black Stone are nothing but manifestations of those old rituals. This is far from the truth. The Muslim, who circles the Ka'bah or touches the black stone, firmly believes that these are but stones, the only significance of which are the deeply symbolic meanings they carry; the promotion of human brotherhood and the advancement of universal unity. It is worth remembering in this regards Allah's words

Symbolism is, in many circumstances, the only language through which to communicate the most delicate and intricate of meanings. These meanings that are impossible for verbal discourse to articulate and phrases to explain: he who glorifies his national flag, knows that in its essence the flag is but a piece of cloth worth nothing, but he realises that it is not the flag that is respected, but the symbolic significance it has that he holds high. This to him embodies the finest of national feelings. By the same logic, the sacred Ka'bah is Allah's flag on this earth, portraying the clearest meanings of brotherhood, and providing a symbol, to the people, for their unity and coming together. Perhaps the most beautiful thing about it is that it was built by Abraham the father of all the Prophets:

The Black stone is a starting point; and at it the pledge with the Lord of the earth and the heavens takes place. A pact for belief, faith, righteous works and loyalty:

"O Lord our faith is in you, not in the stone, and our belief is in your Book, not the myth, our loyalty is in your covenant (Pure monotheism), and the following of the traditions of your Prophet (PBUH), the destroyer of the idols."

So how can this beautiful symbolism be compared to those pagan practises before Islam? The Ka'bah is an ever-standing, ever-lasting figure. Islam has built the holiest and highest values of universality and brotherhood between all the children of Adam

Sociologists confirm that language is one of the strongest binding factors in any society and the easiest way to bring people together. Islam has recognised this fact, and obliged the Believers to use the Arabic language in their payers and all other forms of worship. Hence the Arab nationality is not based on race, but language, and it encompasses all those who come to speak it. Al-Hafidh Ibn Asaakre says that Qais Ibn Mataatiyah came to a study circle, at which Suhaib the Roman and Bilal the Abbysinian were present, and said: "The Aws and Khazraj (two Arab tribes living in Madeenah) have protected this man (meaning the Prophet), what business have they here?" (pointing to the non-Arabs among those present). Muaadh Ibn Jabal stood up,

walked to him, grabbed him and took him to the Prophet (PBUH), and explained to the Prophet what this man had said. In great anger the Prophet (PBUH) stood up and walked to the mosque where the prayer was called for by the mu'adhin. Everybody came to the mosque in response to the call. The Prophet said: " O people!, the Lord is One, the religion is one, and being Arab is not by the father or the mother of any of you. It is but a tongue. So whoever speaks it is an Arab."

What better encouragement than this is there to learn the language of the Arabs and spread it among the people so that it becomes the universal 'Esperanto' which ties the whole of humanity together. Some may argue that this is a dream that will never be realised. The answer to this is that: did the spiritual, and moral strength of the companions not realise this dream and will not the conforming to these ways realise it again. Dreams are only dreams when they are accompanied with weakness. The realities of today are the dreams of yesterday, and the dreams of today are the realities of tomorrow. The ideal way should not be ridiculed just because it is deserted by the majority. This is truly the path to unity, "And whoever walks on the right path will reach his destination".

Adhaan (the call to prayer): You hear the loud voice of the mu'adhin calling for prayer every morning, evening, noon, and at the time of sunset: "Allah is great, Allah is great. I bear

witness that there is no god but Allah. I bear witness that Muhammad is His messenger. Come to prayer. Come to the successful works. God is great, God is great. There is no god but Allah.". Do you see in this call any propagation to ethnic racism, or special attention to a specific group? Nothing except the glorification of Allah and the emphasis on good deeds and obedience; prayer, and guidance through the good example of the Prophet Muhammad (PBUH.)- the messenger of Allah.

Rights and responsibilities and the manifestations of worship: Absolute equality is the core of Islam in all the duties, responsibilities and manifestations of worship. The whole of the human race is elevated above the rest of the creation:

‘And indeed We have honoured the children of Adam, and We have carried them on land and sea, and have provided them with lawful good things, and preferred them above many of those whom We have created with a marked difference.’

(Surat-al-Israa’ (17), ayah 70)

The whole of humanity is called to in this Islamic message. Frequently the Qur’an Starts with the general call of "O Mankind!" showing equality between people in terms of rights and responsibilities. The religious rights, let alone the civil, political, individual, social and economic

ones, are affirmed and guaranteed to all alike. There has never existed a nation to which Allah did not send a messenger:

'And there never was a nation but a warner has passed among them.'

(Surat-Faatir (35), ayah 24)

The manifestations of worship and the manner of performing them is shared among all and offered in total equality. For, they are in prayer as if a solid structure. They are in pilgrimage united as if all possessing one heart. They are all in these great practices as if the teeth of one comb - no master and no servant:

'Verily, the believers are Brothers'

(Surat-al-Hujuraat (49), ayah 10)

The same can be said of other forms of worship.

Reaffirming the Qualities of Mercy, Love, Altruism, and Piety

Islam has supported its theoretical consideration and practical plans with the spreading of the best of human sentiments in the hearts and souls. These feelings of love of the good for mankind and the attitude of altruism, even at the time of need:

'And give they preference over themselves, even though they were in need of that (which they have given). And whosoever is saved from his

own covetousness, such are they who will be the successful.'

(Surat-al-Hashr (59), ayah 9)

'And do good. Truly Allah loves the good-doers.'

(Surat-al-Baqarah (2), ayah 195)

'We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner.'

(Surat-al-Kahf (18), ayah 30)

'Verily, Allah enjoins justice and Righteous deeds'

(Surat-an-Nahl (16), ayah 90)

The ordaining of good-deeds is not restricted only to dealings involving other humans, but it extends to include our dealings with animals as well. For, the doors of paradise are opened to he who gives water to the thirsty dog, and hell swallows a women for imprisoning a kitten - not feeding it nor allowing it to even feed itself. Many other examples are narrated in the Hadeeth to the extent that the companions of the Prophet (PBUH.), in utter amazement once said: ***"Is it so that in the good treatment of animals there is a reward for us, O Prophet of Allah?", "Yes, in the kind treatment of every 'soft livered' being, there is a reward for you."*** **(Narrated by Muhammad).**

There is no doubt that these compassionate virtues cultivate, the qualities of love and lead one to appreciate the value of universal brotherhood.

The Universal Humanity in Islamic Societies

History tells us that the Islamic society prospered with the implementation of these values in all the generations in which the message of Islam flourished, and where the believers practised it correctly. For instance, at the time of the Prophet, Salmaan the Persian was side by side with Suhaib the Roman next to Bilaal the Abbysinian and with them Abu Bakr the Quraishite, all bound together with the brotherhood of Islam:

'And remember Allah's favour on you, for you were enemies one to another, but he joined your hearts together, so that, by His Grace, you became brethren.'

(Surat-aal-Imran (3), ayah 103)

They knew not any of this ethnic racism except on the day when they had no belief in true Islamic teachings and were surrounded with the evils of blind ignorance.

The World of Today

Following the Second World War, the leaders of the world promised universal brotherhood and called for a unified happy world. One which would

be overwhelmed with peace, justice, freedom and prosperity. Have they achieved any of that, or even sincerely tried? And has the United Nations attempted to equate the sons of South Africa, or forced America to overcome discrimination on the basis of colour? Nothing of the sort has been done, and nothing will be done until all souls are cleansed with the pure water of divine revelation, and nourished from the bounties of faith, and become sincere to Islam - the religion of brotherhood, unity, humanity and peace:

'In this, there is a message to a worshipping people. And we have not sent it except as a mercy to the words'

Peace, and Why Fighting is Allowed in Islam

Islam is uncompromisingly a law of peace and a religion of mercy. Only he who is ignorant of its teachings, hostile to its system, or is arrogant enough not to accept clear evidence, will dispute this fact.

The word Islam is itself derived from the word peace (i.e. salaam). And Muslim is the best description of those who believe in this religion:

'It is the religion of your father Abraham. It is He (Allah) Who has named you Muslims both before and in this (the Qur'an), that the Messenger be a witness over you and you be a witness over mankind!'

(Surat-al-Hajj (22), ayah 78)

The essence of this religion is peaceful submission to the Lord of the worlds:

'Yes, but whoever submits his face (himself) to Allah (i.e. follow Allah's Religion of Islamic monotheism) and he is a good-doer, then his reward is with the Lord, on such shall be no fear, nor shall they grieve.'

(Surat-al-Baqarah (2), ayah 112)

'When his Lord said to him, "Submit (ie. Be a Muslim)!" He said, "I have submitted myself to the Lord of the worlds."'

(Surat-al-Baqarah (2), ayah 131)

'"And we were ordered to submit to the Lord of the worlds"'

(Surat-al-An'aam (6), ayah 71)

Even the greetings between Muslims is "May the peace and blessings of Allah be upon you." Prayer itself is concluded with the announcement of peace - once to the right, once to the left and once to the front if there is an Imam in front - as if to greet his brothers after he had left them during the brief moments that he turned completely to Allah.

Furthermore the revelation of the Qur'an brought with it the angels of peace and the night in which it was revealed became a night of peace:

'Verily! We have sent it (this Qur'an) down in the night of Al-Qadr (Decree). And what will make you know what the night of decree is. The night of Al-Qadr (Decree) is better than a thousand months. Therein descend the angels and the Ruh (Jibreel) by Allah's Permission with all Decree, Peace! until the appearance of dawn.'

(Surat-al-Qadr (97), ayahs 1-5)

The servant greets his Lord with no better greeting than the greeting of peace:

'Their greeting on the day they shall meet Him will be: Peace. And He will prepare for them a generous reward.'

(Surat-al-Ahzaab (33), ayah 44)

The Angels will welcome the righteous into paradise with peace:

'And the angels shall enter unto them from every gate (saying): "Peace be unto you for that you have persevered in patience! Excellent indeed is the final home!"'

(Surat-ar-Ra'd (13), 23-24)

Paradise is itself a place of peace:

'For them will be the home of peace (paradise) with their Lord. And He will be their Helper and Protector because of what they used to do.'

(Surat-al-An'aam (6), ayah 127)

'Allah calls to the home of peace and guides whom He wills to a Straight path.'

(Surat-Yunus (10), ayah 25)

Allah, the High, the Blessed, has named Himself "Peace":

'He is Allah other than Whom there is none (that has the right to be worshipped) the King, the Holy, the Peace…'

(Surat-al-Hashr (59), ayah 23)

Of course the Muslim would not hesitate to answer this call to peace, and will never reject it.

'But if they incline to peace, you also incline to it, and put your trust in Allah. Verily, he is the All-Hearer, the All-Knower.'

(Surat-al-Anfal (8), ayah 62)

'And say not to he who seeks to make peace with you, "you are not a believer". Seeking the perishable goods of the worldly life. There are many more profits with Allah.'

(Surat-an-Nisaa' (4), ayah 94)

No religious law or social system has encouraged the establishment of peace in the same way that Islam has done, for Islam has ordered the practise of this great virtue through respect and self-restraint even at the most testing of times such as *Hajj* (pilgrimage). During this sacred time,

a pilgrim is strictly prohibited from cutting his nails, shortening his hair, destroying a tree, killing an animal or harming anyone in any way, even if he shall find the killer of his father he is not permitted to hurt him at all:

‘So whosoever intends to perform Hajj then he should not have sexual relations (with his/her wife/husband), nor commit sin, nor dispute unjustly during Hajj’

(Surat-al-Baqarah (2), ayah 197)

These prohibitions establish peace within and between the Muslims.

Islam is a Religion of Mercy

Mercy is the companion of peace in the salutation of Muslims.
The Messenger of Islam is a Mercy to the worlds.
And the slogan of Islam, repeated in every utterance and action is
"In The Name of Allah, Most Gracious, Most Merciful."

The behaviour between the believers is one of patience and mercy:

‘Then he became one of those who believed and recommended one another to perseverance and patience, and (also) recommended one another to piety and compassion.’

(Surat-al-Balad (90), ayah 17)

The verses of the Qur’an and sayings and practices of Muhammad (PBUH.) exemplify the high position of love and mercy.

For example, the gates of paradise were opened, and Allah’s forgiveness and appreciation of Allah was bestowed upon a man who gave water to a dog overcome with thirst. Muslim and others narrate that Abu Hurairah (RA) said: The Messenger of Allah (PBUH.) said:

‘While a man was walking he became very thirsty due to the intense heat of the day. To his relief he found a well into which he quickly climbed down to get some water. After he had satisfied his thirst and come back out of the well he found a dog so thirsty that it was eating the earth in an attempt to quench its thirst. He said to himself: "Thirst has overwhelmed this dog to the same extent that it had done me." So he re-entered the well, filled his slipper and held it with his teeth until he got to the top of the well, where he immediately gave it to the dog to drink from. Allah (the exalted) thanked the man for what he had done and forgave him. One of the companions of the Prophet (PBUH.) said: "Is there reward to be gained from being compassionate to the animals?". The Prophet (PBUH.) said: "In every living being there is a reward to be gained"’

Long before any animal rights organisations were founded in the west, compassion towards animals was, and will always be, a characteristic of Islam

and the commandment of Muhammad (PBUH.) to every Muslim. Abu Hurairah (RA) said that the Prophet (PBUH.) said:

'Do not use the backs of your camels as pulpits, for Allah ordained them to take you to places you would only otherwise reach with great suffering, and created the earth for you, so on it carry out your business.' Narrated by Abu Dawood.

Abdul-Rahman Ibn Abdullah (RA) relates that his father, may Allah be pleased with him, said:

'While we were on a journey with the Messenger (PBUH.) we saw a Pochard (a type of duck) with two of its chicks. When we took away the chicks the mother started fighting for them back. When the Prophet came and saw what was happening he said: "Who frightened this bird by taking away its chicks? Return its chicks to it immediately". He also noticed that an ant village had been burnt, about which he asked: "Who burnt this?", we said: "It was us!", he said: "It is not for anyone to burn with fire except the Creator of the fire (Allah)"' Also narrated by Abu-Dawood

Ibn Al-Haakim relates, regarding the life of Umar Ibn Abdul Aziz (the fifth Khalifah of Islam) that he prohibited the riding of horses except for a need, and wrote to Hiyaan, his governor in Egypt, that he had received news that some caravan camels in Egypt were used to carry up to one

thousand pounds in weight at a time. He warned Hiyaan that if he (Hiyaan) received his letter, he should not allow a camel to carry more than six hundred pounds. The Fustaat (an ancient village south of Cairo) was named so because during the conquest of Egypt by 'Amr Ibn Al-'Aas (RA) a dove built a nest at the top of his tent (Fustaat). When the time to leave the city came, he left the tent exactly where it was so as not to disturb the resident dove. People started building around this tent eventually leading to the growth of the city of Fustaat.

All this is but a small example of the mercy of Islam that can be found within the hearts of the believers. For Islam is indeed a religion of mercy and peace.

But if Islam is a religion of mercy and peace then what is its position towards war and fighting? Was Islam spread with the sword, as those who are hostile to it claim? And is it unique among other religions in allowing fighting, under certain circumstances?

Islam and War

Wars are a social necessity: Civil life in Islam is aimed towards peace. Nevertheless, Islam deals with reality and as long as there are people that follow their own desires and self-interest, there will always be conflict and war. But if war is for the sake of stopping an aggressor, aiding truth and achieving justice, then it is a virtue since it

encourages goodness and prosperity for the people. It is a source of evil, social vices and degradation for mankind when it is used as a tool for the wrong-doer, corruption, transgression and oppression of the weak. Islam came to deal with this reality. Allah says in the Holy Qur'an:

'And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of Bounty to the worlds.'

(Surat-al-Baqarah (2), ayah 251)

The All-Mighty also says:

'For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily Allah will help those who help His (cause).Truly, Allah is All-Strong, All-mighty.'

(Surah Al-Hajj (22), ayah 40)

This shows the Islamic point of view with regards to war - that it is a social necessity or an action from which there is no escape at certain times. An evil that you expect in order to uphold the good.

The purposes of war in Islam: Though Islam acknowledges these realities, it prohibits war, the indulgence in it, the call to it and the

encouragement of it, except for justifiable reasons, such as:

i- Resistance of transgression and self-defence as well as defence of family, possessions, nation and religion. In this regard the Holy Qur'an tells us:

'And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors.'

(Surat-al-Baqarah (2), ayah 190)

The first verse that discussed and permitted war was:

'Permission to fight is given to those, who are fighting because they (believers) have been wronged, and surely, Allah is able to give them (believers) victory. Those who have been expelled from their homes unjustly only because they said: "our Lord is Allah"'

(Surah Al-Hajj (22), ayahs 39-40)

Muslim and An-Nisaa'i narrate that Abu Hurairah said:

'A man came to the Prophet (PBUH.) and said: "O Messenger of Allah! what if my belongings are forcibly taken from me?" The Prophet (PBUH.) said: "Ask for them back in the name of Allah". "If they refuse?", he said. The Prophet replied: "Again, ask for them back in the name of Allah". "If they still refuse?", the man asked. "Ask for them back, in the name of Allah, yet again", the

Prophet stressed. "If they persist in their refusal?", the man inquired. "Fight them, for if you are killed you will enter paradise, and if they are killed they will enter the hell fire." the Prophet explained.'

Abu Dawood, Al-Tirmidhi. Al-Nisaa'i, and Ibn Majah narrate that Sa'd Ibn Yazeed, may Allah be pleased with him said that he heard the Prophet (PBUH.) say:

'Whoever is killed while attempting to protect his belongings is a martyr; whoever is killed while attempting to protect himself is a martyr; whoever is killed while attempting to protect his religion is a martyr; and whoever is killed while attempting to protect his family is a martyr.'

Al-Bukhaari and At-Tirmidhi also narrate that Abdullah Ibn Amr Ibn Al-Aas, may Allah be pleased with both, said that he heard the Prophet (PBUH.) saying:

'Whosoever has fought for the protection of his belongings until death; he is a martyr.'

ii- The protection of the freedoms of religion and the doctrine of the believers - those whom the disbelievers attempt to divert and mislead. Allah says in the Holy Qur'an:

'They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) in the sight of Allah is to prevent mankind from

following the Way of Allah, to disbelieve in Him, to prevent access to the Holy Mosque (at Makkah), and to drive out its inhabitants, and Fitnah is worse than killing.'

(Surat-al-Baqarah (2), ayah 217)

He also says, in another:

'And fight them until there is no more fitnah (disbelief and worshipping others besides Allah) and (all and every kind of) worship is for Allah. But if they cease, let there be no transgression except against the tyrants.'

(Surat-al-Baqarah, ayah 193.)

iii- The protection of the Islamic call so that it reaches and becomes clear to everyone: Islam is a comprehensive message of social reform founded on the noble principles of truth and goodness; it directs people to these virtues just as Allah says in the Holy Qur'an to his Prophet (PBUH.):

'Verily, we have sent you to all mankind as a warner and a giver of glad tidings.'

Thus, it must remove from its path all sources of hindrance which may delay or prevent the propagation of its message; and the position of every individual and every nation must be clarified with regards to this call. The outcome of this decision would determine the relationship of Islam and its followers with other peoples. The believers are brothers to each other. Those with

whom there is a treaty, this treaty will be honoured. Those who are under protection, their protection will be guaranteed. Those who take themselves to be the enemy or are hostile, are warned, and if they correct themselves they will be spared. But if they persist in their tyranny they will be fought, not in an attempt to compel them to accept Islam against their wish but as a tax for their transgression:

'There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path.'

(Surat-al-Baqarah (2), ayah 256)

Many verses and Ahaadeeth refer to and explain the above. For example:

'If you (O Muhammad) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms. Certainly Allah likes not the treacherous.'

(Surat-al-Anfal (8), ayah 58)

and:

'Let those (believers) who sell the life of this world for the Hereafter fight in the cause of Allah, whosoever fights in the Cause of Allah, and is killed or gets victory, We shall bestow on him a great reward.'

(Surat-an-Nisaa' (4), ayah 74)

and:

'Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger and those who acknowledge not the religion of truth among the people of the Scripture, until they pay the tax with willing submission, and feel themselves subdued.'

(Surat-at-Tawbah (9), ayah 29)

and:

'Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Satan. So fight you against the followers of Satan: Ever feeble indeed is the plot of Satan.

(Surat-an-Nisaa' (4), ayah 76)

Bukhaari and Muslim narrate that Ibn Umar (may Allah be pleased with him) said that the Messenger of Allah (PBUH.) said:

'I was ordered to fight people until they bear witness that there is no God but Allah and that Muhammad is his messenger, establish prayer and pay charity, but if they shall do so then they have made their blood prohibited for me and their judgement is with Allah.'

iv- To teach a lesson to those who dishonour a treaty or transgress against the Muslim majority. Allah says in regard to those who reject the just law of equity and reform :

'But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief - surely their oaths are nothing to them-so that they may stop (evil action).'

(Surat-at-Tawbah, ayah 12)

Also Allah says:

'And if two parties or groups among the believers fall into fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily Allah loves those who are equitable.'

(Surah Al-Hujuraat (49), ayah 9)

v- Helping the wronged among the believers wherever they be until they gain their rights (humanitarian intervention). Allah the Almighty says in the Qur'an:

'And as to those who believed but did not emigrate you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance, and Allah is the All-See-er of what you do.'

(Surat-al-Anfal (7), ayah 72)

War is strictly forbidden for any other reason

War for purposes other than these humane and beneficial ones is not permissible. This is absolutely clear because Islam follows the word fighting with the phrase "In the cause of Allah". One will not find in any Islamic text the word fighting or *jihad* (struggle) not accompanied by the phrase "in the cause of Allah". This is because Allah has declared the prohibition of all forms of fighting that have an ignoble motive behind them. This prohibition was confirmed by the many Ahaadeeth, and was recorded in the histories and biographies of the followers of the Prophets (PBUH.) - those who did not seek anything with their fighting except the pleasure of the Almighty alone, and the realisation of the aforementioned aims. The Holy Qur'an tells us:

'O you who believe! When you go (to fight) in the Cause of Allah, (verify the truth), and say not to any one who greets you with peace: "You are not a believer"; seeking the perishable goods of worldly life. There is much more profit and booty with Allah. Even as he is now, so were you yourselves before till Allah conferred on you His Favours, therefore, be cautious in discrimination. Allah is Ever Well-Aware of what you do.'

(Surat-an-Nisaa' (4), ayah 94)

'It is not for the Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world , but Allah desires (for You) the Hereafter. And Allah is All-Mighty, All-wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took.'

(Surat-al-Anfal (8), ayahs 67-68)

Abu Musa Al-Ash'ari said that the Prophet (PBUH.) was asked which among the following is in the Cause of Allah: a man who fights so that he may be called brave, one who fights in revenge or one who fights to be called a good believer by people ? "He who fights for the advancement of the word of Allah is in the Cause of Allah." The Prophet (PBUH.) replied.(Bukhari and Muslim).

Also Abu Dawood narrates that Abu Hurairah said: "A man said to the Messenger of Allah "O Messenger of Allah! A man seeks to struggle in the path of Allah and wants the bounties of this life?" The Prophet said: "For him shall be no reward." The man repeated the same question three times; on each occasion the Prophet giving the same answer- "for him shall be no reward."

The companions of the Prophet (PBUH.), even the Bedouin amongst them, were very affected by this elevated exposition of the objectives of

fighting in Islam, to the extent that An-Nisaa'i narrated that Shaddad Ibn Al-Had (RA) said that:

'A man from the Bedouins came to the Prophet, embraced Islam and asked him whether he should emigrate with him (the Prophet). The Prophet subsequently appointed some of his companions to look after him. It was not long afterwards when the Prophet was fighting in one of his battles in which the Muslims won much booty. When the Prophet gave this man his due from this booty, he (the man) said: "It is not for this that I have followed you, but it is to be shot (with an arrow) here (pointing to his throat with an arrow), so that I may enter paradise. He (the Prophet) said: "If you are truthful with Allah, he will give you what you deserve." They then got up and returned to the battle field. Soon, they brought him back to the Prophet (PBUH.) with an arrow through where he had previously pointed. The Prophet said: "is this him?" They answered, "yes." The Prophet said: "He was sincere with Allah and Allah was sincere with him."' Then he was covered with the Prophet's robe and the Prophet prayed over him. Among what was heard from the Prophets prayers for this man was: " O Lord! Verily, this servant of yours emigrated for your sake, and was martyred, and I am a witness to that.'

Islamic History has also recorded many more of these examples of denial of the glories of this life and the spoils of war, and striving for nothing but the elevation of the word of God.

The Preference of Peace, Wherever Possible and its Encouragement

A Muslim only fights when forced to, and after exhausting all peaceful means of reconciliation. If any opportunity of peace arises, then Islam makes it compulsory for the Muslims to take it. A Muslim is also required to extinguish the flame of war whenever and wherever he can. The Qur'an says:

'But if they incline to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-Hearer, the All-Knower.'

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Anyone who compares the state of the nation a century ago and its state nowadays, or has read about its state fifty or thirty years ago and has contemplated its state during these two decades will find that its circumstances have changed – considerably – to that which is better and more ideal. It is a fact noticed and affirmed by every vigilant observer keeping abreast of current events in all aspects of life, all domains and on all levels: the intellectual, the moral and the behavioral.

In this regard, I will only quote the testimony of a western intellect who embraced Islam insightfully and believed in it based on clear proofs, Dr. Murad Wilfried Hofmann, the author of (Islam: The Alternative). I chose to quote his testimony because he is a man of broad knowledge, who masters German – his mother tongue – English and French. He was the ambassador of his country – Germany – to Algeria and Morocco. He is distinguished by his realistic viewpoint and his critical tendency to the extent that he described his own realism saying, *'It is the cruel realism.'* He also said about his criticism, *'I had to be a severe critic to both the Occident and the Islamic world.'*

CHAPTER seven

Excerpts from the Gospel of Bernanba and a brief about the contents of Barnabas in the Book of Acts of the Apostles

**arnabas, apostle of Jesus the Nazarene, called Christ, to all them that dwell upon the
earth desireth peace and consolation.
Dearly beloved, the great and wonderful God hath during these past days visited us by his
prophet Jesus Christ in great mercy of teaching and miracles, by reason whereof many,
being deceived of Satan, under pretence of piety, are preaching most impious doctrine,
calling Jesus son of God, repudiating the circumcision ordained of God for ever, and
permitting every unclean meat: among whom also Paul hath been deceived, whereof I
speak not without grief; for which cause I am writing that truth which I have seen and
heard, in the intercourse that I have had with Jesus, in order that ye may be saved, and not
be deceived of Satan and perish in the judgement of God. Therefore beware of every one
that preacheth unto you new doctrine contrary to that which I write, that ye may be saved
eternally.
The great God be with you and guard you from Satan and from every evil. Amen.**

**1. In this first chapter is contained the annunciation of the angel
Gabriel to the Virgin Mary concerning the birth of Jesus.**

**n these last years a virgin called Mary, of the lineage of David, of the tribe of Judah, was
visited by the angel Gabriel from God. This virgin, living in all holiness without any
offence, being blameless and abiding in prayer with fastings, being one day alone, there
entered into her chamber the angel Gabriel, and he saluted her, saying: 'God be with thee, O**

Mary'.
The virgin was affrighted at the appearance of the angel; but the angel comforted her
saying: 'Fear not, Mary, for thou hast found favour with God, who hath chosen thee to be
mother of a prophet, whom he will send to the people of Israel in order that they may walk
in his laws with truth of heart'. The virgin answered: 'Now how shall I bring forth sons,
seeing I know not a man?' The angel answered: 'O Mary, God who made man without a
man is able to generate in thee man without a man, because with him nothing is impossible.'
Mary answered: 'I know that God is almighty, therefore his will be done.' The angel
answered: 'Now be conceived in thee the prophet, whom thou shalt name Jesus: and thou
shalt keep him from wine and from strong drink and from every unclean meat, because the
child is an holy one of God.' Mary bowed herself with humility, saying: 'Behold the
handmaid of God, be it done according to thy word.' The angel departed, and the virgin
glorified God, saying: Know, O my soul, the greatness of God, and exult, my spirit, in God
my Saviour; for he hath regarded the lowliness of his handmaiden, insomuch that I shall be
called blessed by all the nations, for he that is mighty hath made me great, and blessed be
his holy name. For his mercy extendeth from
generation to generation of them that fear him.

Mighty hath he made his hand, and he hath scattered the proud in the imagination of his
heart. He hath put down the mighty from their seat, and hath exalted the humble. Him who

hath been hungry hath he filled with good things, and the rich he hath sent empty away.
For he keepeth in memory the promises made to Abraham and to his son for ever'

2. The warning of the angel Gabriel given to Joseph concerning the conception of the Virgin Mary.

ary having known the will of God, fearing the people, lest they should take offence at her being great with child, and should stone her as guilty of fornication, chose a companion of her own lineage, a man by name called Joseph, of blameless life: for he as a righteous man feared God and served him with fastings and prayers, living by the works of his hands, for he was a carpenter.
Such a man the virgin knowing, chose him for her companion and revealed to him the divine counsel.
Joseph being a righteous man, when he perceived that Mary was great with child, was minded to put her away because he feared God. Behold, whilst he slept, he was rebuked by the angel of God saying, 'O Joseph, why art thou minded to put away Mary thy wife? Know that whatsoever hath been wrought in her hath all been done by the will of God. The virgin shall bring forth a son, whom thou shall call by the name Jesus; whom thou shalt keep from wine and strong drink and from every unclean meat, because he is an holy one of God from his mother's womb. He is a prophet of God sent unto the people of Israel, in order that he may convert Judah to his heart, and that Israel may walk in the law of the Lord, as it is written in the law of Moses. He shall come with great power, which God shall give him, and

shall work great miracles, whereby many shall be saved.'
Joseph, arising from sleep, gave thanks to God, and abode with Mary all his life, serving
God with all sincerity

3. Wonderful birth of Jesus and appearance of angels praising God.

here reigned at that time in Judaea Herod, by decree of Caesar Augustus, and Pilate was
governor in the priesthood of Annas and Caiaphas. Wherefore, by decree of Augustus,
all the world was enrolled; wherefore each one went to his own country, and they presented
themselves by their own tribes to be enrolled. Joseph accordingly departed from Nazareth, a
city of Galilee, with Mary his wife, great with child, to go to Bethlehem (for that it was his
city, he being of the lineage of David), in order that he might be enrolled according to the
decree of Caesar. Joseph having arrived at Bethlehem, for that the city was small, and great
the multitude of them that were strangers there, he found no place, wherefore he took
lodging outside the city in a lodging made for a shepherds' shelter. While Joseph abode
there the days were fulfilled for Mary to bring forth. The virgin was surrounded by a light

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exceeding bright, and brought forth her son without pain, whom she took in her arms, and
wrapping him in swaddling-clothes, laid him in the manger, because there was no room in
the inn. There came with gladness a great multitude of angels to the inn, blessing God and

announcing peace to them that fear God. Mary and Joseph praised the Lord for the birth of Jesus, and with greatest joy nurtured him.

4. Angels announce to the shepherds the birth of Jesus, and they, after having found him, announce him.

t that time the shepherds were watching over their flock, as is their custom. And, behold, they were surrounded by an exceeding bright light, out of which appeared to them an angel, who blessed God. The shepherds were filled with fear by reason of the sudden light and the appearance of the angel: 'Behold, I announce to you a great joy, for there is born in the city of David a child who is a prophet of the Lord; who bringeth great salvation to the house of Israel. The child ye shall find in the manger, with his mother, who blesseth God.' And when he had said this there came a great multitude of angels blessing God, announcing peace to them that have good will. When the angels were departed, the shepherds spake among themselves, saying: 'Let us go even unto Bethlehem, and see the word which God by his angel hath announced to us.' There came many shepherds to Bethlehem seeking the new-born babe, and they found outside the city the child that was born, according to the word of the angel, lying in the manger. They therefore made obeisance to him, and gave to the mother that which they had, announcing to her what they had heard and seen. Mary therefore kept all these things in her heart, and Joseph [likewise], giving thanks to God. The shepherds returned to their flocks, announcing to everyone how

great a thing they had seen. And so the whole hill-country of Judaea was filled with fear,
and every man laid up this word in his heart, saying: 'What, think we, shall this child be?'

5. Circumcision of Jesus.

hen the eight days were fulfilled according to the law of the Lord, as it is written in the
book of Moses, they took the child and carried him to the temple to circumcise him.
And so they circumcised the child, and gave him the name Jesus, as the angel of the Lord
had said before he was conceived in the womb. Mary and Joseph perceived that the child
must needs be for the salvation and ruin of many. Wherefore they feared God, and kept the
child with fear of God.

6. Three magi are led by a star in the east to Judaea, and, finding Jesus, make obeisance to him and gifts.

n the reign of Herod, king of Judaea, when Jesus was born, three magi in the parts of the
east were observing the stars of heaven. Whereupon appeared to them a star of great
brightness, wherefore having concluded among themselves, they came to Judaea, guided by
the star, which went before them, and having arrived at Jerusalem they asked where was

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born the King of the Jews. And when Herod heard this he was affrighted, and all the city
was troubled. Herod therefore called together the priests and the scribes, saying: 'Where
should Christ be born?' They answered that he should be born in Bethlehem; for thus it is

written by the prophet: 'And thou, Bethlehem, art not little among the princes of Judah: for
out of thee shall come forth a leader, who shall lead my people Israel.'
Herod accordingly called together the magi and asked them concerning their coming: who
answered that they had seen a star in the east, which had guided them thither, wherefore
they wished with gifts to worship this new King manifested by his star.
Then said Herod: 'Go to Bethlehem and search out with all diligence concerning the child;
and when ye have found him, come and tell it to me, because I also would fain come and
worship him.' And this he spake deceitfully

7. The visitation of Jesus by magi, and their return to their own country, with the warning of Jesus given to them in a dream.

he magi therefore departed out of Jerusalem, and lo, the star which appeared to them in
the east went before them. Seeing the star the magi were filled with gladness. And so
having come to Bethlehem, outside the city, they saw the star standing still above the inn
where Jesus was born. The magi therefore went thither, and entering the dwelling found the
child with his mother, and bending down they did obeisance to him. And the magi
presented unto him spices, with silver and gold, recounting to the virgin all that they had
seen.
Whereupon, while sleeping, they were warned by the child not to go to Herod; so departing
by another way they returned to their own home, announcing all that they had seen in
Judaea.

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8. Jesus is carried in flight to Egypt, and Herod massacres the innocent children.

erod seeing that the magi did not return, believed himself mocked of them; whereupon he determined to put to death the child that was born. But behold while Joseph was sleeping there appeared to him the angel of the Lord, saying: 'Arise up quickly, and take the child with his mother and go into Egypt, for Herod willeth to slay him.' Joseph arose with great fear, and took Mary with the child, and they went into Egypt, and there they abode until the death of Herod; who, believing himself derided of the magi, sent his soldiers to slay all the new-born children in Bethlehem. The soldiers therefore came and slew all the children that were there, as Herod had commanded them. Whereby were fulfilled the words of the prophet, saying: 'Lamentation and great weeping are there in Ramah; Rachel lamenteth for her sons, but consolation is not given her because they are not.'

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9. Jesus, having returned to Judaea, holds a wondrous disputation with the doctors, having come to the age of twelve years.

hen Herod was dead, behold the angel of the Lord appeared in a dream to Joseph, saying: 'Return into Judaea, for they are dead that willed the death of the child.' Joseph therefore took the child with Mary (he having come to the age of seven years), and came to Judaea; whence, hearing that Archelaus, son of Herod, was reigning in Judaea, he went into

Galilee, fearing to remain in Judaea; and they went to dwell at Nazareth. The child grew in grace and wisdom before God and before men.
Jesus, having come to the age of twelve years, went up with Mary and Joseph to Jerusalem to worship there according to the law of the Lord written in the book of Moses. When their prayers were ended they departed, having lost Jesus, because they thought that he was returned home with their kinsfolk. Mary therefore returned with Joseph to Jerusalem, seeking Jesus among kinsfolk and neighbors. The third day they found the child in the temple, in the midst of the doctors, disputing with them concerning the law. And every one was amazed at his questions and answers, saying: 'How can there be such doctrine in him, seeing he is so small and hath not learned to read?'
Mary reproved him, saying: 'Son, what hast thou done to us? Behold I and thy father have sought thee for three days sorrowing.' Jesus answered: 'Know ye not that the service of God ought to come before father and mother?' Jesus then went down with his mother and Joseph to Nazareth, and was subject to them with humility and reverence.

10. Jesus, at the age of thirty years, on Mount Olives, miraculously receiveth the gospel from the angel Gabriel.

esus having come to the age of thirty years, as he himself said unto me, went up to Mount Olives with his mother to gather olives. Then at midday as he was praying, when he came to these words: 'Lord, with mercy...,' he was surrounded by an exceeding bright light and by an infinite multitude of angels, who were saying: 'Blessed be God.' The angel

Gabriel presented to him as it were a shining mirror, a book, which descended into the heart of Jesus, in which he had knowledge of what God hath done and what hath said and what God willeth insomuch that everything was laid bare and open to him; as he said unto me: 'Believe, Barnabas, that I know every prophet with every prophecy, insomuch that whatever I say the whole hath come forth from that book.' Jesus, having received this vision, and knowing that he was a prophet sent to the house of Israel, revealed all to Mary his mother, telling her that he needs must suffer great persecution for the honour of God, and that he could not any longer abide with her to serve her. Whereupon, having heard this, Mary answered: 'Son, ere thou wast born all was announced to me; wherefore blessed be the holy name of God.' Jesus departed therefore that day from his mother to attend to his prophetic office.

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11. Jesus miraculously healeth a leper, and goeth into Jerusalem.

esus descending from the mountain to come into Jerusalem, met a leper, who by divine inspiration knew Jesus to be a prophet. Therefore, with tears he prayed him, saying: 'Jesus, thou son of David, have mercy on me.' Jesus answered: 'What wilt thou, brother, that I should do unto thee?' The leper answered: 'Lord, give me health.' Jesus reproved him, saying: 'Thou art foolish; pray to God who created thee, and he will give thee health; for I am a man, as thou art.' The leper answered: 'I know that thou, Lord,

art a man, but an holy one of the Lord. Wherefore pray thou to God and he will give me
health.' Then Jesus, sighing, said: 'Lord God Almighty, for the love of thy holy prophets give
health to this sick man.' Then, having said this, he said, touching the sick man with his
hands in the name of God: 'O brother, receive thy health!' And when he had said this the
leprosy was cleansed, insomuch that the flesh of the leper was left unto him like that of a
child. Seeing which namely, that he was healed, the leper with a loud voice cried out: 'Come
hither, Israel, to receive the prophet whom God sendeth unto thee.' Jesus prayed him,
saying: 'Brother, hold thy peace and say nothing,' but the more he prayed him the more he
cried out, saying: 'Behold the prophet! behold the holy one of God!' At which words many
that were going out of Jerusalem ran back, and entered with Jesus into Jerusalem,
recounting that which God through Jesus had done unto the leper.

12. First sermon of Jesus delivered to the people: wonderful in doctrine concerning the name of God.

he whole city of Jerusalem was moved by these words, wherefore they all ran together
to the temple to see Jesus, who had entered therein to pray, so that they could scarce be
contained there. Therefore the priests besought Jesus, saying: 'This people desireth to see
thee and hear thee; therefore ascend to the pinnacle, and if God give thee a word speak it in
the name of the Lord.'
Then ascended Jesus to the place whence the scribes were wont to speak. And having

beckoned with the hand for silence, he opened his mouth, saying: 'Blessed be the holy name of God, who of his goodness and mercy willed to create his creatures that they might glorify him. Blessed be the holy name of God, who created the splendour of all the saints and prophets before all things to send him for the salvation of the world, as he spake by his servant David, saying: "Before Lucifer in the brightness of the saints I created thee." Blessed be the holy name of God, who created the angels that they might serve him. And blessed be God, who punished and reprobated Satan and his followers, who would not reverence him whom God willeth to be reverenced. Blessed be the holy name of God, who created man out of the clay of the earth, and set him over his works. Blessed be the holy name of God, who drove man out of paradise for having transgressed his holy precept. Blessed be the holy name of God, who with mercy looked upon the tears of Adam and Eve, first parents of the human race. Blessed be the holy name of God, who justly punished Cain the fratricide, sent

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the deluge upon the earth, burned up three wicked cities, scourged Egypt, overwhelmed Pharaoh in the Red Sea, scattered the enemies of his people, chastised the unbelievers, and punished the impenitent. Blessed be the holy name of God, who with mercy looked upon his creatures, and therefore sent them his holy prophets, that they might walk in truth and righteousness before him: who delivered his servants from every evil, and gave them this

land, as he promised to our father Abraham and to his son for ever. Then by his servant Moses he gave us his holy law, that Satan should not deceive us; and he exalted us above all other peoples. 'But, brethren, what do we, to-day, that we be not punished for our sins?'

And then Jesus with greatest vehemence rebuked the people for that they had forgotten the word of God, and gave themselves only to vanity; he rebuked the priests for their negligence in God's service and for their worldly greed; he rebuked the scribes because they preached vain doctrine, and forsook the law of God; he rebuked the doctors because they made the law of God of none effect through their traditions. And in such wise did Jesus speak to the people, that all wept, from the least to the greatest, crying mercy, and beseeching Jesus that he would pray for them; save only their priests and leaders, who on that day conceived hatred against Jesus for having thus spoken against the priests, scribes, and doctors. And they meditated upon his death, but for fear of the people, who had received him as a prophet of God, they spake no word.

Jesus raised his hands to the Lord God and prayed, and the people weeping said: 'So be it, O Lord, so be it.' The prayer being ended Jesus descended from the temple; and that day he departed from Jerusalem, with many that followed him. And the priests spoke evil of Jesus among themselves.

13. The remarkable fear of Jesus and his prayer, and the wonderful comfort of the angel Gabriel.

ome days having passed, Jesus having in spirit perceived the desire of the priests,

ascended the Mount of Olives to pray. And having passed the whole night in prayer, in
the morning Jesus praying said: 'O Lord, I know that the scribes hate me, and the priests are
minded to kill me, thy servant; therefore, Lord God almighty and merciful, in mercy hear
the prayers of thy servant, and save me from their snares, for thou art my salvation. Thou
knowest, Lord, that I thy servant seek thee alone, O Lord, and speak thy word; for thy word
is truth, which endureth for ever.'
When Jesus had spoken these words, behold there came to him the angel Gabriel, saying:
'Fear not, O Jesus, for a thousand thousand who dwell above the heaven guard thy
garments, and thou shalt not die till everything be fulfilled, and the world shall be near its
end.'
Jesus fell with his face to the ground, saying: 'O great Lord God, how great is thy mercy
upon me, and what shall I give thee, Lord, for all that thou hast granted me?'

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The angel Gabriel answered: 'Arise, Jesus, and remember Abraham, who being willing to
make sacrifice to God of his only-begotten son Ishmael, to fulfill the word of God, and the
knife not being able to cut his son, at my word offered in sacrifice a sheep. Even so therefore
shalt thou do, O Jesus, servant of God.
Jesus answered: 'Willingly, but where shall I find the lamb, seeing I have no money, and it is
not lawful to steal it?'
Thereupon the angel Gabriel showed unto him a sheep, which Jesus offered in sacrifice,
praising and blessing God, who is glorious for ever.

14. After the fast of forty days, Jesus chooseth twelve apostles.

esus descended from the mount, and passed alone by night to the farther side of Jordan,
and fasted forty days and forty nights, not eating anything day nor night, making
continual supplication to the Lord for the salvation of his people to whom God had sent
him. And when the forty days were passed he was an hungered. Then appeared Satan unto
him, and tempted him in many words, but Jesus drove him away by the power of words of
God. Satan having departed the angels came and ministered unto Jesus that whereof he had
need.
Jesus, having returned to the region of Jerusalem, was found again of the people with
exceeding great joy, and they prayed him that he would abide with them; for his words
were not as those of the scribes, but were with power, for they touched the heart.
Jesus, seeing that great was the multitude of them that returned to their heart for to walk in
the law of God, went up into the mountain, and abode all night in prayer, and when day
was come he descended from the mountain, and chose twelve, whom he called apostles,
among whom is Judas, who was slain upon the cross. Their names are: Andrew and Peter
his brother, fisherman; Barnabas, who wrote this, with Matthew the publican, who sat at the
receipt of custom; John and James, sons of Zebedee; Thaddaeus and Judas; Bartholomew
and Philip; James, and Judas Iscariot the traitor. To these he always revealed the divine
secrets; but the Iscariot Judas he made his dispenser of that which was given in alms, but he

stole the tenth part of everything.

15. Miracle wrought by Jesus at the marriage, turning the water into wine.

**hen the feast of tabernacles was nigh, a certain rich man invited Jesus with his disciples
and his mother to a marriage. Jesus therefore went, and as they were feasting the wine
ran short. His mother accosted Jesus, saying: 'They have no wine.' Jesus answered: 'What is
that to me, mother mine?' His mother commanded the servants that whatever Jesus should
command them they should obey. There were there six vessels for water according to the**

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**custom of Israel to purify themselves for prayer. Jesus said: 'Fill these vessels with water.'
The servants did so. Jesus said unto them: 'In the name of God, give to drink unto them that
are feasting.' The servants thereupon bare unto the master of the ceremonies, who rebuked
the attendants saying: 'O worthless servants, why have ye kept the better wine till now?' For
he knew nothing of all that Jesus had done.
The servants answered: 'O sir, there is here a holy man of God, for he hath made of water,
wine.' The master of the ceremonies thought that the servants were drunken; but they that
were sitting near to Jesus, having seen the whole matter, rose from the table and paid him
reverence, saying: 'Verily thou art an holy one of God, a true prophet sent to us from God!'
Then his disciples believed on him, and many returned to their heart, saying: 'Praised be**

God, who hath mercy upon Israel, and visited the house of Judah with love, and blessed be his holy name.

16. Wonderful teaching given by Jesus to his apostles concerning conversion from the evil life.

ne day Jesus called together his disciples and went up on to the mountain, and when he had sat down there his disciples came near unto him; and he opened his mouth and taught them, saying: 'Great are the benefits which God hath bestowed on us, wherefore it is necessary that we should serve him with truth of heart. And forasmuch as new wine is put into new vessels, even so ought ye to become new men, if ye will contain the new doctrine that shall come out of my mouth. Verily I say unto you, that even as a man cannot see with his eyes the heaven and the earth at one and the same time, so it is impossible to love God and the world.

'No man can in any wise serve two masters that are at enmity one with the other; for if the one shall love you, the other will hate you. Even so I tell you in truth that ye cannot serve God and the world, for the world lieth in falsehood, covetousness, and malignity. Ye cannot therefore find rest in the world, but rather persecution and loss. Wherefore serve God and despise the world, for from me ye shall find rest for your souls, Hear my words, for I speak unto you in truth.

'Verily, blessed are they that mourn this earthly life, for they shall be comforted.

'Blessed are the poor who truly hate the delights of the world, for they shall abound in the delights of the kingdom of God.

'Verily, blessed are they that eat at the table of God, for the angles shall minister unto them.
'Ye are journeying as pilgrims. Doth the pilgrim encumber himself with palaces and fields
and other earthly matters upon the way? Assuredly not: but he beareth things light and

prized for their usefulness and convenience upon the road. This now should be an example
unto you; and if ye desire another ensample I will give it you, in order that ye may do all
that I tell you.
'Weigh not down your hearts with earthly desires, saying: "Who shall clothe us?" or "Who
shall give us to eat?" But behold the flowers and the trees, with the birds, which God our
Lord clotheth and nourisheth with greater glory than all the glory of Solomon. And he is
able to nourish you, even God who created you and called you to his service; who for forty
years caused the manna to fall from heaven for his people Israel in the wilderness, and did
not suffer their clothing to wax old or perish, they being six hundred and forty thousand
men, besides women and children. Verily I say unto you, that heaven and earth shall fail,
yet shall not fail his mercy unto them that fear him. But the rich of the world in their
prosperity are hungry and perish. There was a rich man whose incomings increased, and he
said, "What shall I do, O my soul? I will pull down my barns because they are small, and I
will build new and greater ones; therefore thou shalt triumph my soul!" Oh, wretched man!
for that night he died. He ought to have been mindful of the poor, and to have made himself

friends with the alms of unrighteous riches of this world; for they bring treasures in the
kingdom of heaven.
'Tell me, I pray you, if ye should give your money into the bank to a publican, and he
should give unto you tenfold and twentyfold, would ye not give to such a man everything
that ye had? But I say unto you, verily, that whatsoever ye shall forgive and shall forsake for
love of God, ye receive it back an hundredfold, and life everlasting. See then how much ye
ought to be content to serve God.

17. In this chapter is clearly perceived the unbelief of Christians, and the true faith of Mumin.

hen Jesus had said this, Philip answered: 'We are content to serve God, but we desire,
however, to know God. For Isaiah the prophet said: "Verily thou art a hidden God,"
and God said to Moses his servant: "I am that which I am."
Jesus answered: 'Philip, God is a good without which there is naught good; God is a being
without which there is naught that is; God is a life without which there is naught that liveth;
so great that he filleth all and is everywhere. He alone hath no equal. He hath had no
beginning, nor will he ever have an end, but to everything hath he given a beginning and to
everything shall he give an end. He hath no father nor mother; he hath no sons, nor
brethren, nor companions. And because God hath no body, therefore he eateth not, sleepeth
not, dieth not, walketh not, moveth not, but abideth eternally without human similitude, for
that he is incorporeal, uncompounded, immaterial, of the most simple substance. He is so

good that he loveth goodness only; he is so just that when he punisheth or pardoneth it cannot be gainsaid. In short, I say unto thee, Philip, that here on earth thou canst not see him

THE GOSPEL OF BARNABAS
Translated by
Lonsdale and Laura Ragg
London,1907

True Gospel of Jesus, called Christ, a new Prophet sent by God to the world: according to the description of Barnabas his apostle.

arnabas, apostle of Jesus the Nazarene, called Christ, to all them that dwell upon the earth desireth peace and consolation.

Dearly beloved, the great and wonderful God hath during these past days visited us by his prophet Jesus Christ in great mercy of teaching and miracles, by reason whereof many, being deceived of Satan, under pretence of piety, are preaching most impious doctrine, calling Jesus son of God, repudiating the circumcision ordained of God for ever, and permitting every unclean meat: among whom also Paul hath been deceived, whereof I speak not without grief; for which cause I am writing that truth which I have seen and

heard, in the intercourse that I have had with Jesus, in order that ye may be saved, and not
be deceived of Satan and perish in the judgement of God. Therefore beware of every one
that preacheth unto you new doctrine contrary to that which I write, that ye may be saved
eternally.
The great God be with you and guard you from Satan and from every evil. Amen.

1. In this first chapter is contained the annunciation of the angel Gabriel to the Virgin Mary concerning the birth of Jesus.

n these last years a virgin called Mary, of the lineage of David, of the tribe of Judah, was
visited by the angel Gabriel from God. This virgin, living in all holiness without any
offence, being blameless and abiding in prayer with fastings, being one day alone, there
entered into her chamber the angel Gabriel, and he saluted her, saying: 'God be with thee, O
Mary'.
The virgin was affrighted at the appearance of the angel; but the angel comforted her
saying: 'Fear not, Mary, for thou hast found favour with God, who hath chosen thee to be
mother of a prophet, whom he will send to the people of Israel in order that they may walk
in his laws with truth of heart'. The virgin answered: 'Now how shall I bring forth sons,
seeing I know not a man?' The angel answered: 'O Mary, God who made man without a

man is able to generate in thee man without a man, because with him nothing is impossible.'
Mary answered: 'I know that God is almighty, therefore his will be done.' The angel
answered: 'Now be conceived in thee the prophet, whom thou shalt name Jesus: and thou
shalt keep him from wine and from strong drink and from every unclean meat, because the
child is an holy one of God.' Mary bowed herself with humility, saying: 'Behold the
handmaid of God, be it done according to thy word.' The angel departed, and the virgin
glorified God, saying: Know, O my soul, the greatness of God, and exult, my spirit, in God
my Saviour; for he hath regarded the lowliness of his handmaiden, insomuch that I shall be
called blessed by all the nations, for he that is mighty hath made me great, and blessed be
his holy name. For his mercy extendeth from generation to generation of them that fear him.

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Mighty hath he made his hand, and he hath scattered the proud in the imagination of his
heart. He hath put down the mighty from their seat, and hath exalted the humble. Him who
hath been hungry hath he filled with good things, and the rich he hath sent empty away.
For he keepeth in memory the promises made to Abraham and to his son for ever'

2. The warning of the angel Gabriel given to Joseph concerning the

conception of the Virgin Mary.

ary having known the will of God, fearing the people, lest they should take offence at
her being great with child, and should stone her as guilty of fornication, chose a
companion of her own lineage, a man by name called Joseph, of blameless life: for he as a
righteous man feared God and served him with fastings and prayers, living by the works of
his hands, for he was a carpenter.

Such a man the virgin knowing, chose him for her companion and revealed to him the
divine counsel.

Joseph being a righteous man, when he perceived that Mary was great with child, was
minded to put her away because he feared God. Behold, whilst he slept, he was rebuked by
the angel of God saying, 'O Joseph, why art thou minded to put away Mary thy wife? Know
that whatsoever hath been wrought in her hath all been done by the will of God. The virgin
shall bring forth a son, whom thou shall call by the name Jesus; whom thou shalt keep from
wine and strong drink and from every unclean meat, because he is an holy one of God from
his mother's womb. He is a prophet of God sent unto the people of Israel, in order that he
may convert Judah to his heart, and that Israel may walk in the law of the Lord, as it is
written in the law of Moses. He shall come with great power, which God shall give him, and
shall work great miracles, whereby many shall be saved.'

Joseph, arising from sleep, gave thanks to God, and abode with Mary all his life, serving
God with all sincerity

3. Wonderful birth of Jesus and appearance of angels praising God.

here reigned at that time in Judaea Herod, by decree of Caesar Augustus, and Pilate was
governor in the priesthood of Annas and Caiaphas. Wherefore, by decree of Augustus,
all the world was enrolled; wherefore each one went to his own country, and they presented
themselves by their own tribes to be enrolled. Joseph accordingly departed from Nazareth, a
city of Galilee, with Mary his wife, great with child, to go to Bethlehem (for that it was his
city, he being of the lineage of David), in order that he might be enrolled according to the
decree of Caesar. Joseph having arrived at Bethlehem, for that the city was small, and great
the multitude of them that were strangers there, he found no place, wherefore he took
lodging outside the city in a lodging made for a shepherds' shelter. While Joseph abode
there the days were fulfilled for Mary to bring forth. The virgin was surrounded by a light

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exceeding bright, and brought forth her son without pain, whom she took in her arms, and
wrapping him in swaddling-clothes, laid him in the manger, because there was no room in

the inn. There came with gladness a great multitude of angels to the inn, blessing God and
announcing peace to them that fear God. Mary and Joseph praised the Lord for the birth of
Jesus, and with greatest joy nurtured him.

4. Angels announce to the shepherds the birth of Jesus, and they,
after having found him, announce him.

t that time the shepherds were watching over their flock, as is their custom. And,
behold, they were surrounded by an exceeding bright light, out of which appeared to
them an angel, who blessed God. The shepherds were filled with fear by reason of the
sudden light and the appearance of the angel: 'Behold, I announce to you a great joy, for
there is born in the city of David a child who is a prophet of the Lord; who bringeth great
salvation to the house of Israel. The child ye shall find in the manger, with his mother, who
blesseth God.' And when he had said this there came a great multitude of angels blessing
God, announcing peace to them that have good will. When the angels were departed, the
shepherds spake among themselves, saying: 'Let us go even unto Bethlehem, and see the
word which God by his angel hath announced to us.' There came many shepherds to
Bethlehem seeking the new-born babe, and they found outside the city the child that was
born, according to the word of the angel, lying in the manger. They therefore made

obeisance to him, and gave to the mother that which they had, announcing to her what they
had heard and seen. Mary therefore kept all these things in her heart, and Joseph [likewise],
giving thanks to God. The shepherds returned to their flocks, announcing to everyone how
great a thing they had seen. And so the whole hill-country of Judaea was filled with fear,
and every man laid up this word in his heart, saying: 'What, think we, shall this child be?'

5. Circumcision of Jesus.

hen the eight days were fulfilled according to the law of the Lord, as it is written in the
book of Moses, they took the child and carried him to the temple to circumcise him.
And so they circumcised the child, and gave him the name Jesus, as the angel of the Lord
had said before he was conceived in the womb. Mary and Joseph perceived that the child
must needs be for the salvation and ruin of many. Wherefore they feared God, and kept the
child with fear of God.

**6. Three magi are led by a star in the east to Judaea, and, finding Jesus,
make obeisance to him and gifts.**

n the reign of Herod, king of Judaea, when Jesus was born, three magi in the parts of the
east were observing the stars of heaven. Whereupon appeared to them a star of great
brightness, wherefore having concluded among themselves, they came to Judaea, guided by
the star, which went before them, and having arrived at Jerusalem they asked where was

born the King of the Jews. And when Herod heard this he was affrighted, and all the city
was troubled. Herod therefore called together the priests and the scribes, saying: 'Where
should Christ be born?' They answered that he should be born in Bethlehem; for thus it is
written by the prophet: 'And thou, Bethlehem, art not little among the princes of Judah: for
out of thee shall come forth a leader, who shall lead my people Israel.'
Herod accordingly called together the magi and asked them concerning their coming: who
answered that they had seen a star in the east, which had guided them thither, wherefore
they wished with gifts to worship this new King manifested by his star.
Then said Herod: 'Go to Bethlehem and search out with all diligence concerning the child;
and when ye have found him, come and tell it to me, because I also would fain come and
worship him.' And this he spake deceitfully

7. The visitation of Jesus by magi, and their return to their own country, with the warning of Jesus given to them in a dream.

he magi therefore departed out of Jerusalem, and lo, the star which appeared to them in
the east went before them. Seeing the star the magi were filled with gladness. And so

having come to Bethlehem, outside the city, they saw the star standing still above the inn
where Jesus was born. The magi therefore went thither, and entering the dwelling found the
child with his mother, and bending down they did obeisance to him. And the magi
presented unto him spices, with silver and gold, recounting to the virgin all that they had
seen.
Whereupon, while sleeping, they were warned by the child not to go to Herod; so departing
by another way they returned to their own home, announcing all that they had seen in
Judaea.

8. Jesus is carried in flight to Egypt, and Herod massacres the innocent children.

erod seeing that the magi did not return, believed himself mocked of them; whereupon
he determined to put to death the child that was born. But behold while Joseph was
sleeping there appeared to him the angel of the Lord, saying: 'Arise up quickly, and take the
child with his mother and go into Egypt, for Herod willeth to slay him.' Joseph arose with
great fear, and took Mary with the child, and they went into Egypt, and there they abode
until the death of Herod; who, believing himself derided of the magi, sent his soldiers to
slay all the new-born children in Bethlehem. The soldiers therefore came and slew all the
children that were there, as Herod had commanded them. Whereby were fulfilled the words

of the prophet, saying: 'Lamentation and great weeping are there in Ramah; Rachel
lamenteth for her sons, but consolation is not given her because they are not.'

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9. Jesus, having returned to Judaea, holds a wondrous disputation with
the doctors, having come to the age of twelve years.

hen Herod was dead, behold the angel of the Lord appeared in a dream to Joseph,
saying: 'Return into Judaea, for they are dead that willed the death of the child.' Joseph
therefore took the child with Mary (he having come to the age of seven years), and came to
Judaea; whence, hearing that Archelaus, son of Herod, was reigning in Judaea, he went into
Galilee, fearing to remain in Judaea; and they went to dwell at Nazareth. The child grew in
grace and wisdom before God and before men.
Jesus, having come to the age of twelve years, went up with Mary and Joseph to Jerusalem
to worship there according to the law of the Lord written in the book of Moses. When their
prayers were ended they departed, having lost Jesus, because they thought that he was
returned home with their kinsfolk. Mary therefore returned with Joseph to Jerusalem,
seeking Jesus among kinsfolk and neighbors. The third day they found the child in the

temple, in the midst of the doctors, disputing with them concerning the law. And every one
was amazed at his questions and answers, saying: 'How can there be such doctrine in him,
seeing he is so small and hath not learned to read?' Mary reproved him, saying: 'Son, what hast thou done to us? Behold I and thy father have
sought thee for three days sorrowing.' Jesus answered: 'Know ye not that the service of God
ought to come before father and mother?' Jesus then went down with his mother and Joseph
to Nazareth, and was subject to them with humility and reverence.

10. Jesus, at the age of thirty years, on Mount Olives, miraculously receiveth the gospel from the angel Gabriel.

esus having come to the age of thirty years, as he himself said unto me, went up to
Mount Olives with his mother to gather olives. Then at midday as he was praying, when
he came to these words: 'Lord, with mercy...,' he was surrounded by an exceeding bright
light and by an infinite multitude of angels, who were saying: 'Blessed be God.' The angel
Gabriel presented to him as it were a shining mirror, a book, which descended into the heart
of Jesus, in which he had knowledge of what God hath done and what hath said and what
God willeth insomuch that everything was laid bare and open to him; as he said unto me:
'Believe, Barnabas, that I know every prophet with every prophecy, insomuch that whatever
I say the whole hath come forth from that book.'

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Jesus, having received this vision, and knowing that he was a prophet sent to the house of
Israel, revealed all to Mary his mother, telling her that he needs must suffer great
persecution for the honour of God, and that he could not any longer abide with her to serve
her. Whereupon, having heard this, Mary answered: 'Son, ere thou wast born all was
announced to me; wherefore blessed be the holy name of God.' Jesus departed therefore that
day from his mother to attend to his prophetic office.

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11. Jesus miraculously healeth a leper, and goeth into Jerusalem.

esus descending from the mountain to come into Jerusalem, met a leper, who by divine
inspiration knew Jesus to be a prophet. Therefore, with tears he prayed him, saying:
'Jesus, thou son of David, have mercy on me.' Jesus answered: 'What wilt thou, brother, that
I should do unto thee?' The leper answered: 'Lord, give me health.'
Jesus reproved him, saying: 'Thou art foolish; pray to God who created thee, and he will
give thee health; for I am a man, as thou art.' The leper answered: 'I know that thou, Lord,
art a man, but an holy one of the Lord. Wherefore pray thou to God and he will give me
health.' Then Jesus, sighing, said: 'Lord God Almighty, for the love of thy holy prophets give

health to this sick man.' Then, having said this, he said, touching the sick man with his
hands in the name of God: 'O brother, receive thy health!' And when he had said this the
leprosy was cleansed, insomuch that the flesh of the leper was left unto him like that of a
child. Seeing which namely, that he was healed, the leper with a loud voice cried out: 'Come
hither, Israel, to receive the prophet whom God sendeth unto thee.' Jesus prayed him,
saying: 'Brother, hold thy peace and say nothing,' but the more he prayed him the more he
cried out, saying: 'Behold the prophet! behold the holy one of God!' At which words many
that were going out of Jerusalem ran back, and entered with Jesus into Jerusalem,
recounting that which God through Jesus had done unto the leper.

**12. First sermon of Jesus delivered to the people: wonderful in
doctrine concerning the name of God.**

he whole city of Jerusalem was moved by these words, wherefore they all ran together
to the temple to see Jesus, who had entered therein to pray, so that they could scarce be
contained there. Therefore the priests besought Jesus, saying: 'This people desireth to see
thee and hear thee; therefore ascend to the pinnacle, and if God give thee a word speak it in
the name of the Lord.'

Then ascended Jesus to the place whence the scribes were wont to speak. And having

beckoned with the hand for silence, he opened his mouth, saying: 'Blessed be the holy name
of God, who of his goodness and mercy willed to create his creatures that they might glorify
him. Blessed be the holy name of God, who created the splendour of all the saints and
prophets before all things to send him for the salvation of the world, as he spake by his
servant David, saying: "Before Lucifer in the brightness of the saints I created thee." Blessed
be the holy name of God, who created the angels that they might serve him. And blessed be
God, who punished and reprobated Satan and his followers, who would not reverence him
whom God willeth to be reverenced. Blessed be the holy name of God, who created man out
of the clay of the earth, and set him over his works. Blessed be the holy name of God, who
drove man out of paradise for having transgressed his holy precept. Blessed be the holy
name of God, who with mercy looked upon the tears of Adam and Eve, first parents of the
human race. Blessed be the holy name of God, who justly punished Cain the fratricide, sent

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the deluge upon the earth, burned up three wicked cities, scourged Egypt, overwhelmed
Pharaoh in the Red Sea, scattered the enemies of his people, chastised the unbelievers, and
punished the impenitent. Blessed be the holy name of God, who with mercy looked upon

his creatures, and therefore sent them his holy prophets, that they might walk in truth and
righteousness before him: who delivered his servants from every evil, and gave them this
land, as he promised to our father Abraham and to his son for ever. Then by his servant
Moses he gave us his holy law, that Satan should not deceive us; and he exalted us above all
other peoples. 'But, brethren, what do we, to-day, that we be not punished for our sins?'
And then Jesus with greatest vehemence rebuked the people for that they had forgotten the
word of God, and gave themselves only to vanity; he rebuked the priests for their
negligence in God's service and for their worldly greed; he rebuked the scribes because they
preached vain doctrine, and forsook the law of God; he rebuked the doctors because they
made the law of God of none effect through their traditions. And in such wise did Jesus
speak to the people, that all wept, from the least to the greatest, crying mercy, and
beseeching Jesus that he would pray for them; save only their priests and leaders, who on
that day conceived hatred against Jesus for having thus spoken against the priests, scribes,
and doctors. And they meditated upon his death, but for fear of the people, who had
received him as a prophet of God, they spake no word.
Jesus raised his hands to the Lord God and prayed, and the people weeping said: 'So be it, O

Lord, so be it.' The prayer being ended Jesus descended from the temple; and that day he departed from Jerusalem, with many that followed him. And the priests spoke evil of Jesus among themselves.

13. The remarkable fear of Jesus and his prayer, and the wonderful comfort of the angel Gabriel.

ome days having passed, Jesus having in spirit perceived the desire of the priests, ascended the Mount of Olives to pray. And having passed the whole night in prayer, in the morning Jesus praying said: 'O Lord, I know that the scribes hate me, and the priests are minded to kill me, thy servant; therefore, Lord God almighty and merciful, in mercy hear the prayers of thy servant, and save me from their snares, for thou art my salvation. Thou knowest, Lord, that I thy servant seek thee alone, O Lord, and speak thy word; for thy word is truth, which endureth for ever.'

When Jesus had spoken these words, behold there came to him the angel Gabriel, saying: 'Fear not, O Jesus, for a thousand thousand who dwell above the heaven guard thy garments, and thou shalt not die till everything be fulfilled, and the world shall be near its end.'

Jesus fell with his face to the ground, saying: 'O great Lord God, how great is thy mercy upon me, and what shall I give thee, Lord, for all that thou hast granted me?'

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The angel Gabriel answered: 'Arise, Jesus, and remember Abraham, who being willing to
make sacrifice to God of his only-begotten son Ishmael, to fulfill the word of God, and the
knife not being able to cut his son, at my word offered in sacrifice a sheep. Even so therefore
shalt thou do, O Jesus, servant of God.
Jesus answered: 'Willingly, but where shall I find the lamb, seeing I have no money, and it is
not lawful to steal it?'
Thereupon the angel Gabriel showed unto him a sheep, which Jesus offered in sacrifice,
praising and blessing God, who is glorious for ever.

14. After the fast of forty days, Jesus chooseth twelve apostles.

esus descended from the mount, and passed alone by night to the farther side of Jordan,
and fasted forty days and forty nights, not eating anything day nor night, making
continual supplication to the Lord for the salvation of his people to whom God had sent
him. And when the forty days were passed he was an hungered. Then appeared Satan unto
him, and tempted him in many words, but Jesus drove him away by the power of words of
God. Satan having departed the angels came and ministered unto Jesus that whereof he had
need.
Jesus, having returned to the region of Jerusalem, was found again of the people with
exceeding great joy, and they prayed him that he would abide with them; for his words

were not as those of the scribes, but were with power, for they touched the heart.
Jesus, seeing that great was the multitude of them that returned to their heart for to walk in
the law of God, went up into the mountain, and abode all night in prayer, and when day
was come he descended from the mountain, and chose twelve, whom he called apostles,
among whom is Judas, who was slain upon the cross. Their names are: Andrew and Peter
his brother, fisherman; Barnabas, who wrote this, with Matthew the publican, who sat at the
receipt of custom; John and James, sons of Zebedee; Thaddaeus and Judas; Bartholomew
and Philip; James, and Judas Iscariot the traitor. To these he always revealed the divine
secrets; but the Iscariot Judas he made his dispenser of that which was given in alms, but he
stole the tenth part of everything.

15. Miracle wrought by Jesus at the marriage, turning the water into wine.

hen the feast of tabernacles was nigh, a certain rich man invited Jesus with his disciples
and his mother to a marriage. Jesus therefore went, and as they were feasting the wine
ran short. His mother accosted Jesus, saying: 'They have no wine.' Jesus answered: 'What is
that to me, mother mine?' His mother commanded the servants that whatever Jesus should
command them they should obey. There were there six vessels for water according to the

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custom of Israel to purify themselves for prayer. Jesus said: 'Fill these vessels with water.'
The servants did so. Jesus said unto them: 'In the name of God, give to drink unto them that
are feasting.' The servants thereupon bare unto the master of the ceremonies, who rebuked
the attendants saying: 'O worthless servants, why have ye kept the better wine till now?' For
he knew nothing of all that Jesus had done.
The servants answered: 'O sir, there is here a holy man of God, for he hath made of water,
wine.' The master of the ceremonies thought that the servants were drunken; but they that
were sitting near to Jesus, having seen the whole matter, rose from the table and paid him
reverence, saying: 'Verily thou art an holy one of God, a true prophet sent to us from God!'
Then his disciples believed on him, and many returned to their heart, saying: 'Praised be
God, who hath mercy upon Israel, and visited the house of Judah with love, and blessed be
his holy name.

16. Wonderful teaching given by Jesus to his apostles concerning conversion from the evil life.

ne day Jesus called together his disciples and went up on to the mountain, and when he
had sat down there his disciples came near unto him; and he opened his mouth and
taught them, saying: 'Great are the benefits which God hath bestowed on us, wherefore it is

necessary that we should serve him with truth of heart. And forasmuch as new wine is put
into new vessels, even so ought ye to become new men, if ye will contain the new doctrine
that shall come out of my mouth. Verily I say unto you, that even as a man cannot see with
his eyes the heaven and the earth at one and the same time, so it is impossible to love God
and the world.
'No man can in any wise serve two masters that are at enmity one with the other; for if the
one shall love you, the other will hate you. Even so I tell you in truth that ye cannot serve
God and the world, for the world lieth in falsehood, covetousness, and malignity. Ye cannot
therefore find rest in the world, but rather persecution and loss. Wherefore serve God and
despise the world, for from me ye shall find rest for your souls, Hear my words, for I speak
unto you in truth.
'Verily, blessed are they that mourn this earthly life, for they shall be comforted.
'Blessed are the poor who truly hate the delights of the world, for they shall abound in the
delights of the kingdom of God.
'Verily, blessed are they that eat at the table of God, for the angles shall minister unto them.
'Ye are journeying as pilgrims. Doth the pilgrim encumber himself with palaces and fields
and other earthly matters upon the way? Assuredly not: but he beareth things light and

prized for their usefulness and convenience upon the road. This now should be an example
unto you; and if ye desire another ensample I will give it you, in order that ye may do all
that I tell you.
'Weigh not down your hearts with earthly desires, saying: ''Who shall clothe us?" or "Who
shall give us to eat?" But behold the flowers and the trees, with the birds, which God our
Lord clotheth and nourisheth with greater glory than all the glory of Solomon. And he is
able to nourish you, even God who created you and called you to his service; who for forty
years caused the manna to fall from heaven for his people Israel in the wilderness, and did
not suffer their clothing to wax old or perish, they being six hundred and forty thousand
men, besides women and children. Verily I say unto you, that heaven and earth shall fail,
yet shall not fail his mercy unto them that fear him. But the rich of the world in their
prosperity are hungry and perish. There was a rich man whose incomings increased, and he
said, "What shall I do, O my soul? I will pull down my barns because they are small, and I
will build new and greater ones; therefore thou shalt triumph my soul!" Oh, wretched man!
for that night he died. He ought to have been mindful of the poor, and to have made himself
friends with the alms of unrighteous riches of this world; for they bring treasures in the
kingdom of heaven.

'Tell me, I pray you, if ye should give your money into the bank to a publican, and he
should give unto you tenfold and twentyfold, would ye not give to such a man everything
that ye had? But I say unto you, verily, that whatsoever ye shall forgive and shall forsake for
love of God, ye receive it back an hundredfold, and life everlasting. See then how much ye
ought to be content to serve God.

17. In this chapter is clearly perceived the unbelief of Christians, and the true faith of Mumin.

hen Jesus had said this, Philip answered: 'We are content to serve God, but we desire,
however, to know God. For Isaiah the prophet said: "Verily thou art a hidden God,"
and God said to Moses his servant: "I am that which I am."
Jesus answered: 'Philip, God is a good without which there is naught good; God is a being
without which there is naught that is; God is a life without which there is naught that liveth;
so great that he filleth all and is everywhere. He alone hath no equal. He hath had no
beginning, nor will he ever have an end, but to everything hath he given a beginning and to
everything shall he give an end. He hath no father nor mother; he hath no sons, nor
brethren, nor companions. And because God hath no body, therefore he eateth not, sleepeth
not, dieth not, walketh not, moveth not, but abideth eternally without human similitude, for

that he is incorporeal, uncompounded, immaterial, of the most simple substance. He is so
good that he loveth goodness only; he is so just that when he punisheth or pardoneth it
cannot be gainsaid. In short, I say unto thee, Philip, that here on earth thou canst not see him

nor know him perfectly; but in his kingdom thou shalt see him for ever: wherein consisteth
all our happiness and glory.'
Philip answered: 'Master, what sayest thou? It is surely written in Isaiah that God is our
father; how, then, hath he no sons?' Jesus answered: 'There are written in the prophets many
parables, wherefore thou oughtest not to attend to the letter, but to the sense. For all the
prophets, that are one hundred and forty-four thousand, whom God hath sent into the
world, have spoken darkly. But after me shall come the Splendour of all the prophets and
holy ones, and shall shed light upon the darkness of all that the prophets have said, because
he is the messenger of God.' And having said this, Jesus sighed and said: 'Have mercy on
Israel, O Lord God and look with pity upon Abraham and upon his seed, in order that they
may serve thee with truth of heart.
His disciples answered: 'So be it, O Lord our God!' Jesus said: 'Verily I say unto you, the
scribes and doctors have made void the law of God with their false prophecies, contrary to

the prophecies of the true prophets of God: Wherefore God is wroth with the house of Israel
and with this faithless generation.' His disciples wept at these words, and said: 'Have
mercy, O God, have mercy upon the temple and upon the holy city, and give it not into
contempt of the nations that they despise not thy holy covenant.' Jesus answered: 'So be it,
Lord God of our fathers.'

**18. Here is shown forth the persecution of the servants of God by the
world, and God's protection saving them.**

aving said this, Jesus said: 'Ye have not chosen me, but I have chosen you, that ye may
be my disciples. If then the world shall hate you, ye shall be truly my disciples; for the
world hath been ever an enemy of servants of God. Remember the holy prophets that have
been slain by the world, even as in the time of Elijah ten thousand prophets were slain by
Jezebel, insomuch that scarcely did poor Elijah escape, and seven thousand sons of prophets
who were hidden by the captain of Ahab's host. Oh, unrighteous world, that knowest not
God! Fear not therefore ye, for the hairs of your head are numbered so that they shall not
perish. Behold the sparrows and other birds, whereof falleth not one feather without the
will of God. Shall God, then, have more care of the birds than of man, for whose sake he
hath created everything. Is there any man, perchance, who careth more for his shoes than

for his own son? Assuredly not. Now how much less ought ye to think that God would
abandon you, while taking care of the birds! And why speak I of the birds? A leaf of a tree
falleth not without the will of God.
'Believe me, because I tell you the truth, that the world will greatly fear you if ye shall
observe my words. For if it feared not to have its wickedness revealed it would not hate
you, but it feareth to be revealed, therefore it will hate you and persecute you. If ye shall see
your words scorned by the world lay it not to heart, but consider how that God is greater

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than you; who is in such wise scorned by the world that his wisdom is counted madness. If
God endureth the world with patience, wherefore will ye lay it to heart, O dust and clay of
the earth? In your patience ye shall possess your soul. Therefore if one shall give you a blow
on one side of the face, offer him the other that he may smite it. Render not evil for evil, for
so do all the worst animals; but render good for evil, and pray God for them that hate you.
Fire is not extinguished with fire, but rather with water; even so I say unto you that ye shall
not overcome evil with evil, but rather with good. Behold God, who causeth the sun to come
upon the good and evil, and likewise the rain. So ought ye to do good to all; for it is written
in the law: "Be ye holy, for I your God am holy; be ye pure, for I am pure; and be ye perfect,

for I am perfect." Verily I say unto you that the servant studieth to please his master, and so
he putteth not on any garment that is displeasing to his master. Your garments are your will
and your love. Beware, then, not to will or to love a thing that is displeasing to God, our
Lord. Be ye sure that God hateth the pomps and lusts of the world, and therefore hate ye the
world.'

19. Jesus foretelleth his betrayal, and, descending from the mountain,
healeth ten lepers.

hen Jesus had said this, Peter answered: 'O teacher, behold we have left all to follow
thee, what shall become of us?' Jesus answered: 'Verily ye in the day of judgment shall
sit beside me, giving testimony against the twelve tribes of Israel.' And having said this
Jesus sighed, saying: 'O Lord, what thing is this? for I have chosen twelve, and one of them
is a devil.'

The disciples were sore grieved at this word; whereupon he who writeth secretly
questioned Jesus with tears, saying: 'O master, will Satan deceive me, and shall I then
become reprobate?' Jesus answered: 'Be not sore grieved, Barnabas; for those whom God
hath chosen before the creation of the world shall not perish. Rejoice, for thy name is written
in the book of life. Jesus comforted his disciples, saying: 'Fear not, for he who shall hate me
is not grieved at my saying, because in him is not the divine feeling.'

At his words the chosen were comforted. Jesus made his prayers, and his disciples said:
'Amen, so be it, Lord God almighty and merciful.' Having finished his devotions, Jesus
came down from the mountain with his disciples and met ten lepers, who from afar off
cried out: 'Jesus, son of David, have mercy on us!"
Jesus called them near to him, and said unto them: 'What will ye of me, O brethren?' They
all cried out: 'Give us health!' Jesus answered: 'Ah, wretched that ye are, have ye so lost your
reason for that ye say: "Give us health!" See ye not me to be a man like yourselves. Call unto
our God that hath created you and he that is almighty and merciful will heal you.

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With tears the lepers answered: 'We know that thou art man like us, but yet an holy one of
God and a prophet of the Lord; wherefore pray thou to God, and he will heal us. Thereupon
the disciples prayed Jesus, saying: 'Lord, have mercy upon them.' Then groaned Jesus and
prayed to God, saying: 'Lord God almighty and merciful, have mercy and hearken to the
words of thy servant: and for love of Abraham our father and for thy holy covenant have
mercy on the request of these men, and grant them health.' Whereupon Jesus, having said
this, turned himself to the lepers and said: 'Go and show yourselves to the priests according
to the law of God.'

The lepers departed, and on the way were cleansed. Whereupon one of them, seeing that he
was healed, returned to find Jesus, and he was an Ishmaelite. And having found Jesus he
bowed himself, doing reverence unto him, and saying: 'Verily thou art an holy one of God,'
and with thanks he prayed him that he would receive him for servant. Jesus answered: 'Ten
have been cleansed; where are the nine?' And he said to him that was cleansed: 'I am not
come to be served, but to serve; wherefore go to thine home, and recount how much God
hath done in thee, in order that they may know that the promises made to Abraham and his
son, with the kingdom of God, are drawing nigh.' The cleansed leper departed, and having
arrived in his own neighborhood recounted how much God through Jesus had wrought in
him.

20. Miracle on the sea wrought by Jesus, and Jesus declares where the prophet is received.

esus went to the sea of Galilee, and having embarked in a ship sailed to his city of
Nazareth; whereupon there was a great tempest in the sea, insomuch that the ship was
nigh unto sinking. And Jesus was sleeping upon the prow of the ship. Then drew near to
him his disciples, and awoke him, saying: 'O master, save thyself, for we perish!' They were
encompassed with very great fear, by reason of the great wind that was contrary and the

roaring of the sea. Jesus arose, and raising his eyes to heaven, said: 'O Elohim Sabaoth, have
mercy upon thy servants.' Then, when Jesus had said this, suddenly the wind ceased, and
the sea became calm. Wherefore the seamen feared, saying: 'And who is this, that the sea
and the wind obey him?'
Having arrived at the city of Nazareth the seamen spread through the city all that Jesus had
wrought, whereupon the house where Jesus was, was surrounded by as many as dwelt in
the city. And the scribes and doctors having presented themselves unto him, said: 'We have
heard how much thou hast wrought in the sea and Judea: give us therefore some sign here
in thine own country.'
Jesus answered: 'This faithless generation seek a sign, but it shall not be given them, because
no prophet is received in his own country. In the time of Elijah there were many widows in

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Judea but he was not sent to be nourished save unto a widow of Sidon. Many were the
lepers in the time of Elisha in Judea, nevertheless only Naaman the Syrian was cleansed.'
Then were the citizens enraged and seized him and carried him on to the top of a precipice
to cast him down. But Jesus walking through the midst of them, departed from them.

21. Jesus healeth a demoniac, and the swine are cast into the sea.

Afterwards he healeth the daughter of the Canaanites.

esus went up to Capernaum, and as he drew near to the city behold there came out of the
tombs one that was possessed of a devil, and in such wise that no chain could hold him,
and he did great harm to the man.
The demons cried out through his mouth, saying: 'O holy one of God, why art thou come
before the time to trouble us?' And they prayed him that he would not cast them forth.
Jesus asked them how many they were. They answered "Six thousand six hundred and
sixty-six.' When the disciples heard this they were affrighted, and prayed Jesus that he
would depart. Then said Jesus: 'Where is your faith? It is necessary that the demon should
depart, and not I.' The demons therefore cried: 'We will come out, but permit us to enter
into those swine.' There were feeding there near to the sea, about ten thousand swine
belonging to the Canaanites. Thereupon Jesus said: 'Depart, and enter into the swine.' With
a roar the demons entered into the swine, and cast them headlong into the sea. Then fled
into the city they that fed the swine, and recounted all that had been brought to pass by
Jesus.
Accordingly the men of the city came forth and found Jesus and the man that was healed.
The men were filled with fear and prayed Jesus that he would depart out of their borders.

Jesus accordingly departed from them and went up into the parts of Tyre and Sidon.
And lo! a woman of Canaan with her two sons, who had come forth out of her own country
to find Jesus. Having therefore seen him come with his disciples, she cried out: 'Jesus, son of
David, have mercy on my daughter, who is tormented of the devil!
Jesus did not answer even a single word, because they were of the uncircumcised people.
The disciples were moved to pity, and said: 'O master, have pity on them! Behold how
much they cry out and weep!'
Jesus answered: 'I am not sent but unto the people of Israel.' Then the woman, with her
sons, went before Jesus, weeping and saying: 'O son of David, have mercy on me!' Jesus
answered: 'It is not good to take the bread from the children's hands and give it to the dogs.'
And this said Jesus by reason of their uncleanness, because they were of the uncircumcised
people.

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The woman answered: 'O Lord, the dogs eat the crumbs that fall from their masters' table.'
Then was Jesus seized with admiration at the words of the woman, and said: 'O woman,
great is thy faith.' And having raised his hands to heaven he prayed to God, and then he
said: 'O woman, thy daughter is freed, go thy way in peace.' The woman departed, and

returning to her home found her daughter, who was blessing God. Wherefore the woman
said: 'Verily there is none other God than the God of Israel.' Whereupon all her kinsfolk
joined themselves unto the law of [God], according to the law written in the book of Moses

22. Miserable condition of the uncircumcised in that a dog is better than they.

he disciples questioned Jesus on that day, saying: 'O master, why didst thou make such
answer to the woman, saying that they were dogs?'
Jesus answered: 'Verily I say unto you that a dog is better than an uncircumcised man.' Then
were the disciples sorrowful, saying: 'Hard are these words, and who shall be able to receive
them?'
Jesus answered: 'If ye consider, O foolish ones, what the dog doth, that hath no reason, for
the service of his master, ye will find my saying to be true. Tell me, doth the dog guard the
house of his master, and expose his life against the robber? Yea, assuredly. But what
receiveth he? Many blows and injuries with little bread, and he always showeth to his
master a joyful countenance. Is this true?'
'True it is, O master,' answered the disciples.
Then said Jesus: 'Consider now how much God hath given to man, and ye shall see how
unrighteous he is in not observing the covenant of God made with Abraham his servant.
Remember that which David said to Saul king of Israel, against Goliath the Philistine: "My

lord," said David, "while thy servant was keeping thy servant's flock there came the wolf,
the bear, and the lion and seized thy servant's sheep: whereupon thy servant went and slew
them, rescuing the sheep. And what is this uncircumcised one but like unto them? Therefore
will thy servant go in the name of the Lord God of Israel, and will slay this unclean one that
blasphemeth the holy people of God."
Then said the disciples: 'Tell us, O master, for what reason man must needs be
circumcised?"
Jesus answered: 'Let it suffice you that God hath commanded it to Abraham, saying:
"Abraham, circumcise thy foreskin and that of all thy house, for this is a covenant between
me and thee for ever."'

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23. Origin of circumcision, and covenant of God with Abraham, and damnation of the uncircumcised.

nd having said this, Jesus sat nigh unto the mountain which they looked upon. And his
disciples came to his side to listen to his words. Then said Jesus: 'Adam the first man
having eaten, by fraud of Satan, the food forbidden of God in paradise, his flesh rebelled
against the spirit; whereupon he swore, saying: "By God, I will cut thee!" And having
broken a piece of rock, he seized his flesh to cut it with the sharp edge of the stone:

whereupon he was rebuked by the angel Gabriel. And he answered: "I have sworn by God
to cut it; I will never be a liar!"
'Then the angel showed him the superfluity of his flesh, and that he cut off. And hence, just
as every man taketh flesh for the flesh of Adam, so is he bound to observe in his sons, and
from generation to generation came down the obligation of circumcision. But in the time of
Abraham there were but few circumcised upon the earth, because that idolatry was
multiplied upon the earth. Whereupon God told to Abraham the fact concerning
circumcision, and made this covenant, saying: "The soul that shall not have his flesh
circumcised, I will scatter him from among my people for ever."'
The disciples trembled with fear at these words of Jesus, for with vehemence of spirit he
spake. Then said Jesus: 'Leave fear to him that hath not circumcised his foreskin, for he is
deprived of paradise.' And having said this, Jesus spake again, saying: 'The spirit in many is
ready in the service of God, but the flesh is weak. The man therefore that feareth God ought
to consider what the flesh is, and where it had its origin, and whereto it shall be reduced. Of
the clay of the earth created God flesh, and into it he breathed the breath of life, with an
inbreathing therein. And therefore when the flesh shall hinder the service of God it ought to
be spurned like clay and trampled on, forasmuch as he that hateth his soul in this world

shall keep it in life eternal.
'What the flesh is at this present its desires make manifest— that it is a harsh enemy of all
good: for it alone desireth sin.
'Ought then man for the sake of satisfying one of his enemies to leave off pleasing God, his
creator? Consider ye this: All the saints and prophets have been enemies of their flesh for
service of God: wherefore readily and with gladness they went to their death, so as not to
offend against the law of God given by Moses his servant, and I go and serve the false and
lying gods.
'Remember Elijah, who fled through desert places of the mountains, eating only grass, clad
in goats' skin. Ah, how many days he supped not! Ah, how much cold he endured! Ah, how
many showers drenched him and [that] for the space of seven years, wherein endured that
fierce persecution of the unclean Jezebel!

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'Remember Elisha, who ate barley-bread, and wore the coarsest raiment. Verily I say unto
you that they, not fearing to spurn the flesh, were feared with great terror by the king and
princes. This should suffice for the spurning of the flesh, O men. But if ye will gaze at the
sepulchres, ye shall know what flesh is.'

24. Notable example how one ought to flee from banqueting and feasting.

aving said this, Jesus wept, saying: 'Woe to those who are servants to their flesh, for
they are sure not to have any good in the other life, but only torments for their sins. I tell
you that there was a rich glutton who paid no heed to aught but gluttony, and so every day
held a splendid feast. There stood at his gate a poor man by name Lazarus, who was full of
wounds, and was fain to have those crumbs that fell from the glutton's table. But no one
gave them to him; nay, all mocked him. Only the dogs had pity on him, for they licked his
wounds. It came to pass that the poor man died, and the angels carried him to the arms of
Abraham our father. The rich man also died, and the devils carried him to the arms of Satan;
whereupon, undergoing the greatest torment, he lifted up his eyes and from afar saw
Lazarus in the arms of Abraham. Then cried the rich man: "O father Abraham, have mercy
on me, and send Lazarus, who upon his fingers may bring me a drop of water to cool my
tongue, which is tormented in this flame."
'Abraham answered: "Son, remember that thou receivedst thy good in the other life and
Lazarus his evil: wherefore now thou shalt be in torment, and Lazarus in consolation."
'The rich man cried out again, saying: "O father Abraham, in my house there are three
brethren of mine. Therefore send Lazarus to announce to them how much I am suffering, in
order that they may repent and not come hither." 'Abraham answered: "They have Moses

and the prophets, let I them hear them." 'The rich man answered: "Nay, father Abraham; but
if one dead shall arise they will believe."
'Abraham answered: "Whoso believeth not Moses and the prophets will not believe even the
dead if they should arise."
'See then whether the poor are blessed,' said Jesus, 'who have patience, and only desire that
which is necessary, hating the flesh. O wretched they, who bear others to the burial, to give
their flesh for food of worms, and do not learn the truth. So far from it that they live here
like immortals, for they build great houses and purchase great revenues and live in pride."

25. How one ought to despise the flesh, and how one ought to live in the world.

hen said he who writeth: 'O master, true are thy words and therefore have we forsaken
all to follow thee. Tell us then, how we ought to hate our flesh: for to kill oneself is not

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lawful, and living we needs must give it its livelihood.'
Jesus answered: 'Keep thy flesh like a horse, and thou shalt live securely. For unto a horse
food is given by measure and labour without measure, and the bridle is put on him that he
may walk at thy will, he is tied up that he may not annoy anyone, he is kept in a poor place,

and beaten when he is not obedient: so do thou, then, O Barnabas, and thou shalt live
always with God.
'And be not offended at my words, for David the prophet did the same thing, as he
confesseth, saying: "I am as an horse before thee: and am always by thee."
'Now tell me, whether is poorer he who is content with little, or he who desireth much?
Verily I say unto you, that if the world had but a sound mind no one would amass anything
for himself, but all would be in common. But in this is known its madness, that the more it
amasseth the more it desireth. And as much as it amasseth, for the fleshly repose of others
doth it amass the same. Therefore let one single robe suffice for you, cast away your purse,
carry no wallet, no sandals on your feet; and do not think, saying: "What shall happen to
us?" but have thought to do the will of God, and he will provide for your need, insomuch
that nothing shall be lacking unto you.
'Verily I say unto you, that the amassing much in this life giveth sure witness of not having
anything to receive in the other. For he that hath Jerusalem for his native country buildeth
not houses in Samaria, for that there is enmity between these cities. Understand ye?' 'Yea,'
answered the disciples.

26. How one ought to love God. And in this chapter is contained the wonderful contention of Abraham with his father.

hen said Jesus: 'There was a man on a journey who, as he was walking, discovered a
treasure in a field that was to be sold for five pieces of money. Straightway the man,
when he knew this, sold his cloak to buy that field. Is that credible?" The disciples
answered: 'He who would not believe this is mad.'
Thereupon Jesus said: 'Ye will be mad if ye give not your senses to God to buy your soul,
wherein resideth the treasure of love; for love is a treasure incomparable. For he that loveth
God hath God for his own; and whoso hath God hath everything.'
Peter answered: 'O master, how ought one to love God with true love? Tell thou us.' Jesus
replied: 'Verily I say unto you that he who shall not hate his father and his mother, and his
own life, and children and wife for love of God, that such an one is not worthy to be loved
of God.'

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Peter answered: 'O master, it is written in the law of God in the book of Moses: "Honour thy
father, that thou mayest live long upon the earth." And further he saith: "Cursed be the son
that obeyeth not his father and his mother"; wherefore God commanded that such a
disobedient son should be by the wrath of the people stoned before the gate of the city. And
now how biddest thou us to hate father and mother?'
Jesus replied: 'Every word of mine is true, because it is not mine, but God's, who hath sent

me to the house of Israel. Therefore I say unto you that all that which ye possess God hath
bestowed it upon you: and so, whether is the more precious, the gift or the giver? When thy
father and thy mother, with every other thing is a stumbling-block to thee in the service of
God, abandon them as enemies. Did not God say to Abraham: "Go forth from the house of
thy father and of thy kindred, and come to dwell in the land which I will give to thee and to
thy seed?" And wherefore did God say this, save because the father of Abraham was an
image-maker, who made and worshipped false gods? Whence there was enmity between
them insomuch that the father wished to burn his son.'

Peter answered: 'True are thy words, wherefore I pray thee tell us how Abraham mocked
his father.' Jesus replied: 'Abraham was seven years old when he began to seek God. So one
day he said to his father: "Father, what made man?"

'The foolish father answered: "Man; for I made thee, and my father made me." Abraham
answered: "Father, it is not so; for I have heard an old man weeping and saying: 'O my God,
wherefore hast thou not given me children?'"

'His father replied: "It is true, my son, that God helpeth man to make man, but he putteth
not his hand thereto; it is only necessary that man come to pray to his God and to give him
lambs and sheep, and his God will help him." 'Abraham answered: "How many gods are

there, father?" 'The old man replied: "They are infinite in number, my son."
'Then said Abraham: "O father, what shall I do if I shall serve one god and another shall
wish me evil because I serve him not? In any wise there will come discord between them,
and so war will arise among the gods. But if perchance the god that willeth me evil shall
slay my own god, what shall I do? It is certain that he will slay me also."
'The old man, laughing, answered: "O son, have no fear, for no god maketh war upon
another god; nay, in the great temple there are a thousand gods with the great god Baal; and
I am now nigh seventy years old, and yet never have I seen that one god hath smitten
another god. And assuredly all men do not serve one god, but one man one, and another
another." 'Abraham answered: "So, then, they have peace among themselves?" 'Said his
father: "They have."

'Then said Abraham: "O father, what be the gods like?" 'The old man answered: "Fool, every
day I make a god, which I sell to others to buy bread, and thou knowest not what the gods
are like!" And then at that moment he was making an idol. "This," said he, "is of palm wood,
that one is of olive, that little one is of ivory: see how fine it is! Does it not seem as though it
were alive? Assuredly, it lacks but breath!"
'Abraham answered: "And so, father, the gods are without breath? Then how do they give

breath? And being without life, how give they life? It is certain, father, that these are not
God."
'The old man was wroth at these words, saying: "If thou wert of age to understand, I would
break thy head with this axe: But hold thy peace, because thou hast not understanding!"
'Abraham answered: "Father, if the gods help to make man, how can it be that man should
make the gods? And if the gods are made of wood, it is a great sin to burn wood. But tell
me, father, how is it that, when thou hast made so many gods, the gods have not helped
thee to make so many other children that thou shouldest become the most powerful man in
the world?"
'The father was beside himself, hearing his son speak so; the son went on: "Father, was the
world for some time without men?" '"Yes," answered the old man, "and why?" "'Because,"
said Abraham, "I should like to know who made the first God."
'"Now go out of my house!" said the old man, "and leave me to make this god quickly, and
speak no words to me; for, when thou art hungry thou desirest bread and not words."
'Said Abraham: "A fine god, truly, that thou cuttest him as thou wilt, and he defendeth not
himself!"
'Then the old man was angry, and said: "All the world saith that it is a god, and thou, mad
fellow, sayest that it is not. By my gods, if thou wert a man I could kill thee!" And having

said this, he gave blows and kicks to Abraham, and chased him from the house.'

27. In this chapter is clearly seen how improper is laughter in men: also the prudence of Abraham.

he disciples laughed over the madness of the old man, and stood amazed at the prudence of Abraham. But Jesus reproved them, saying: 'Ye have forgotten the words of the prophet, who saith: "Present laughter is a herald of weeping to come," and further, "Thou shalt not go where is laughter, but sit where they weep, because this life passeth in miseries."' Then said Jesus: 'In the time of Moses, know ye not that for laughing and mocking at others God turned into hideous beasts many men of Egypt: Beware that in anywise ye laugh not at anyone, for ye shall surely weep [for it].'

The disciples answered: 'We laughed over the madness of the old man.'

Then said Jesus: 'Verily I say unto you, every like loveth his like, and therein findeth pleasure. Therefore, if ye were not mad ye would not laugh at madness.'

They answered: 'May God have mercy on us.'

Said Jesus: 'So be it.'

Then said Philip: 'O master, how came it to pass that Abraham's father wished to burn his son?'

Jesus answered: 'One day, Abraham having come to the age of twelve years, his father said
to him: "To-morrow is the festival of all the gods; therefore we shall go to the great temple
and bear a present to my god, great Baal. And thou shalt choose for thyself a god, for thou
art of age to have a god."
'Abraham answered with guile: "Willingly, O my father." And so betimes in the morning
they went before every one else to the temple. But Abraham bare beneath his tunic an axe
hidden. Whereupon, having entered into the temple, as the crowd increased Abraham hid
himself behind an idol in a dark part of the temple. His father, when he departed, believed
that Abraham had gone home before him, wherefore he did not stay to seek him.

28.

hen every one had departed from the temple, the priests closed the temple and went
away. Then Abraham took the axe and cut off the feet of all the idols, except the great
god Baal. At its feet he placed the axe, amid the ruins which the statues made, for they,
through being old and composed of pieces, fell in pieces. Thereupon, Abraham, going forth
from the temple, was seen by certain men, who suspected him of having gone to thieve
something from the temple. So they laid hold on him, and having arrived at the temple,
when they saw their gods so broken in pieces, they cried out with lamentation: "Come

quickly, O men, and let us slay him who hath slain our gods!" There ran together there
about ten thousand men, with the priests, and questioned Abraham of the reason why he
had destroyed their gods.
'Abraham answered: "Ye are foolish! Shall then a man slay God? It is the great God that hath
slain them. See you not that axe which he hath near his feet? Certain it is that he desireth no
fellows."
'Then arrived there the father of Abraham, who, mindful of the many discourses of
Abraham against their gods, and recognizing the axe wherewith Abraham had broken in
pieces the idols, cried out: "It hath been this traitor of a son of mine, who hath slain our

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gods! for this axe is mine." And he recounted to them all that had passed between him and
his son.
'Accordingly the man collected a great quantity of wood, and having bound Abraham's
hands and feet put him upon the wood, and put fire underneath.
'Lo! God, through his angel, commanded the fire that it should not burn Abraham his
servant. The fire blazed up with great fury, and burned about two thousand men of those
who had condemned Abraham to death. Abraham verily found himself free, being carried
by the angel of God near to the house of his father, without seeing who carried him and

thus Abraham escaped death.'

29.

hen said Philip: 'Great is the mercy of God upon whoso loveth him. Tell us, O master,
how Abraham came to the knowledge of God.'
Jesus answered: 'Having arrived nigh unto the house of his father, Abraham feared to go
into the house; so he removed some distance from the house and sat under a palm tree,
where thus abiding by himself he said: "It needs must be that there is a God who hath life
and power more than man, since he maketh man, and man without God could not make
man." Thereupon, looking round upon the stars, the moon, and the sun, he thought that
they had been God. But after considering their variableness with their movements, he said:
"It needs must be that God move not, and that clouds hide him not: otherwise men would
be brought to naught." Whereupon, remaining thus in suspense, he heard himself called by
name, "Abraham!" And so, turning round and not seeing anyone on any side, he said: "I
have surely heard myself called by name, 'Abraham.'" Thereupon, two other times in like
manner, he heard himself called by name, "Abraham!"
'He answered: "Who calleth me!"
'Then he heard it said: "I am the angel of God, Gabriel."
'Therefore was Abraham filled with fear; but the angel comforted him, saying: "Fear not,

Abraham, for that thou art friend of God; wherefore, when thou didst break in pieces the
gods of men, thou wert chosen of the God of the angels and prophets; insomuch that thou
art written in the book of life."
'Then said Abraham: "What ought I to do, to serve the God of the angels and holy
prophets?"
'The angel answered: "Go to that fount and wash thee, for God willeth to speak with thee."

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'Abraham answered: "Now, how ought I to wash me?"
'Then the angel presented himself unto him as a beautiful youth, and washed himself in the
fount, saying: "Do thou in turn likewise to thyself, O Abraham." When Abraham had
washed himself, the angel said: "Go up that mountain, for God willeth to speak to thee
there."
'He ascended the mountain as the angel said to Abraham, and having sat down upon his
knees he said to himself: "When will the God of the angels speak to me?"
'He heard himself called with a gentle voice: "Abraham!"
'Abraham answered Him: "Who calleth me?"
'The voice answered: "I am thy God, O Abraham."
'Abraham, filled with fear, bent his face to earth, saying: "How shall thy servant hearken
unto thee, who is dust and ashes!"
'Then said God: "Fear not, but rise up, for I have chosen thee for my servant, and I will to

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bless thee and make thee increase into a great people. Therefore go thou forth from the house of thy father and of thy kindred, and come to dwell in the land which I will give to thee and to thy seed."

'Abraham answered: "All will I do, Lord; but guard me that none other god may do me hurt."

'Then spake God, saying: "I am God alone, and there is none other God but me. I strike down, and make whole; I slay, and give life; I lead down to hell, and I bring out thereof, and none is able to deliver himself out of my hands." Then God gave him the covenant of circumcision; and so our father Abraham knew God.'

And having said this, Jesus lifted up his hands, saying 'To thee be honour and glory, O God. So be it!'

30.

esus went to Jerusalem, near unto the Senofegia (= Tabernacles), a feast of our nation.

The scribes and Pharisees having perceived this, took counsel to catch him in his talk.

Whereupon, there came to him a doctor, saying: 'Master, what must I do to have eternal life?'

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Jesus answered: 'How is it written in the law?'

The tempter answered, saying: 'Love the Lord thy God, and thy neighbor. Thou shalt love thy God above all things, with all thy heart and thy mind, and thy neighbor as thyself.'

Jesus answered: 'Thou hast answered well: therefore go and do thou so, I say, and thou shalt
have eternal life.'
He said unto him: 'And who is my neighbor?'
Jesus answered, lifting up his eyes: 'A man was going down from Jerusalem to go unto
Jericho, a city rebuilt under a curse. This man on the road was seized by robbers, wounded
and stripped; whereupon they departed, leaving him half dead. It chanced that a priest
passed by that place, and he, seeing the wounded man, passed on without greeting him. In
like manner passed a Levite, without saying a word. It chanced that there passed [also] a
Samaritan, who, seeing the wounded man, was moved to compassion, and alighted from
his horse, and took the wounded man and washed his wounds with wine, and anointed
them with ointment, and binding up his wounds for him and comforting him, he set him
upon his own horse. Whereupon, having arrived in the evening at the inn, he gave him into
the charge of the host. And when he had risen on the morrow, he said: "'Take care of this
man, and I will pay thee all." And having presented four gold pieces to the sick man for the
host, he said: "'Be of good cheer, for I will speedily return and conduct thee to my own
home."'
'Tell me,' said Jesus, 'which of these was the neighbor?'
The doctor answered: 'He who showed mercy.'

Then said Jesus: 'Thou has answered rightly; therefore go and do thou likewise.'
The doctor departed in confusion.

31.

hen drew near unto Jesus the priests, and said: 'Master, is it lawful to give tribute to
Caesar?' Jesus turned round to Judas, and said: 'Hast thou any money?' And taking a
penny in his hand, Jesus turned himself to the priests, and said to them: 'This penny hath an
image: tell me, whose image is it?'
They answered: 'Caesar's.'
'Give therefore,' said Jesus, 'that which is Caesar's to Caesar, and that which is God's give it
to God.'

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Then they departed in confusion.
And behold there drew nigh a centurion, saying: 'Lord, my son is sick; have mercy on my
old age!'
Jesus answered: 'The Lord God of Israel have mercy on thee!'
The man was departing; and Jesus said: 'Wait for me, for I will come to thine house, to make
prayer over thy son.'
The centurion answered: 'Lord, I am not worthy that thou, a prophet of God, shouldest
come unto my house, sufficient unto me is the word that thou hast spoken for the healing of
my son; for thy God hath made thee lord over every sickness, even as his angel said unto
me in my sleep.'

Then Jesus marvelled greatly, and turning to the crowd, he said: 'Behold this stranger, for he
hath more faith than all that I have found in Israel.' And turning to the centurion, he said:
'Go in peace, because God, for the great faith that he hath given thee, hath granted health to
thy son.'
The centurion went his way, and on the road he met his servants, who announced to him
how his son was healed.
The man answered: 'At what hour did the fever leave him?'
They said: 'Yesterday, at the sixth hour, the heat departed from him.'
The man knew that when Jesus said: 'The Lord God of Israel have mercy on thee,' his son
received his health. Whereupon the man believed in our God, and having entered into his
house, he brake in pieces all his own gods, saying: 'There is only the God of Israel, the true
and living God.' Therefore said he: 'None shall eat of my bread that worshippeth not the
God of Israel.'

32.

ne skilled in the law invited Jesus to supper, in order to tempt him. Jesus came thither
with his disciples, and many scribes, to tempt him, waited for him in the house.
Whereupon, the disciples sat down to table without washing their hands. The scribes called
Jesus, saying: 'Wherefore do not thy disciples observe the traditions of our elders, in not
washing their hands before they eat bread?'

Jesus answered: 'And I ask you, for what cause have ye annulled the precept of God to
observe your traditions? Ye say to the sons of poor fathers: "Offer and make vows unto the

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temple." And they make vows of that little wherewith they ought to support their fathers.
And when their fathers wish to take money, the sons cry out: "This money is consecrated to
God"; whereby the fathers suffer. O false scribes, hyprocrites, doth God use this money?
Assuredly not, for God eateth not, as he saith by his servant David the prophet: "Shall I then
eat the flesh of bulls and drink the blood of sheep? Render unto me the sacrifice of praise,
and offer unto me thy vows; for if I should be hungry I will not ask aught of thee, seeing
that all things are in my hands, and the abundance of paradise is with me." Hypocrites! ye
do this to fill your purse, and therefore ye tithe rue and mint. Oh miserable ones! for unto
others ye show the most clear way, by which ye will not go.
'Ye scribes and doctors lay upon the shoulders of others weights of unbearable weight, but
ye yourselves the while are not willing to move them with one of your fingers.
'Verily I say unto you, that every evil hath entered into the world under the pretext of the
elders. Tell me, who made idolatry to enter into the world, if not the usage of the elders? For

there was a king who exceedingly loved his father, whose name was Baal. Whereupon,
when the father was dead, his son for his own consolation, caused to be made an image like
unto his father, and set it up in the marketplace of the city. And he made a decree that every
one who approached that statue within a space of fifteen cubits should be safe, and no one
on any account should do him hurt. Hence the malefactors, by reason of the benefit they
received therefrom, began to offer to the statue roses and flowers, and in a short time the
offerings were changed into money and food, insomuch that they called it god, to honour it.
Which thing from custom was transformed into a law, insomuch that the idol of Baal spread
through all the world; and how much doth God lament this by the prophet Isaiah, saying:
"Truly this people worshippeth me in vain, for they have annulled my law given to them by
my servant Moses, and follow the traditions of their elders."
'Verily I say unto you, that to eat bread with unclean hands defileth not a man, because that
which entereth into the man defileth not the man, but that which cometh out of the man
defileth the man.'
Thereupon, said one of the scribes: 'If I shall eat pork, or other unclean meats, will they not
defile my conscience?'
Jesus answered: 'Disobedience will not enter into the man, but will come out of the man,

from his heart; and therefore will he be defiled when he shall eat forbidden food.'
Then said one of the doctors: 'Master, thou hast spoken much against idolatry as though the
people of Israel had idols, and so thou hast done us wrong.'
Jesus answered: 'I know well that in Israel to-day there are not statues of wood; but there
are statues of flesh.'
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Then answered all the scribes in wrath: 'And so we are idolaters?'
Jesus answered: 'Verily I say unto you, the precept saith not "Thou shalt worship," but
"Thou shalt love the Lord thy God with all thy soul, and with all thy heart, and with all thy
mind." Is this true?' said Jesus. 'It is true,' answered every one.

33.

hen said Jesus: 'Verily all that which a man loveth, for which he leaveth everything else
but that, is his god. And so the fornicator hath for his image the harlot, the glutton and
drunkard hath for image his own flesh, and the covetous hath for his image silver and gold,
and so likewise every other sinner.'
Then said he who had invited him: 'Master, which is the greatest sin?'
Jesus answered: 'Which is the greatest ruin of a house?'
Everyone was silent, when Jesus with his finger pointed to the foundation, and said: 'If the

foundation give way, immediately the house falleth in ruin, in such wise that it is necessary
to build it up anew: but if every other part give way it can be repaired. Even so then say I to
you, that idolatry is the greatest sin, because it depriveth a man entirely of faith, and
consequently of God; so that he can have no spiritual affection. But every other sin leaveth
to man the hope of obtaining mercy: and therefore I say that idolatry is the greatest sin.'
All stood amazed at the speaking of Jesus, for they perceived that it could not in any wise be
assailed.
Then Jesus continued: 'Remember that which God spake and which Moses and Joshua
wrote in the law, and ye shall see how grave is this sin. Said God, speaking to Israel: "Thou
shalt not make to thyself any image of those things which are in heaven nor of those things
which are under the heaven, nor shalt thou make it of those things which are above the
earth, nor of those which are above the water, nor of those which are under the water. For I
am thy God, strong and jealous, who will take vengeance for this sin upon the fathers and
upon their children even unto the fourth generation." Remember how, when our people had
made the calf, and when they had worshipped it, by commandment of God Joshua and the
tribe of Levi took the sword and slew of them one hundred and twenty thousand of those
that did not crave mercy of God. Oh, terrible judgment of God upon the idolaters!'

34.

here stood before the door one who had his right hand shrunken in such fashion that he
could not use it. Whereupon Jesus, having lift up his heart to God, prayed, and then
said: 'In order that ye may know that my words are true, I say, "In the name of God, man,

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stretch out thine infirm hand."' He stretched it out whole, as if it had never had aught ill
with it.

Then with fear of God they began to eat. And having eaten somewhat, Jesus said again:
'Verily I say unto you, that it were better to burn a city than to leave there an evil custom.
For on account of such is God wroth with the princes and kings of the earth, to whom God
hath given the sword to destroy iniquities.'

Afterwards said Jesus: 'When thou are invited, remember not to set thyself in the highest
place, in order that if a greater friend of the host come the host say not unto thee: "Arise and
sit lower down!" which were a shame to thee. But go and sit in the meanest place, in order
that he who invited thee may come and say: "Arise, friend, and come and sit here, above!"
For then shalt thou have great honour: for every one that exalteth himself shall be humbled,
and he that humbleth himself shall be exalted.

'Verily I say unto you, that Satan became not reprobate for other sin than for his pride. Even

as saith the prophet Isaiah, reproaching him with these words: "How art thou fallen from
heaven, O Lucifer, that wert the beauty of the angels, and didst shine like the dawn: truly to
earth is fallen thy pride!"
'Verily I say unto you, that if a man knew his miseries, he would always weep here on earth
and account himself most mean, beyond every other thing. For no other cause did the first
man with his wife weep for a hundred years without ceasing, craving mercy of God, for
they knew truly whither they had fallen through their pride.'
And having said this, Jesus gave thanks; and that day it was published through Jerusalem
how great things Jesus had said, with the miracle he had wrought, insomuch that the people
gave thanks to God blessing his holy name.
But the scribes and priests, having understood that he spake against the traditions of the
elders, were kindled with greater hatred. And like Pharaoh they hardened their heart;
wherefore they sought occasion to slay him, but found it not.

35.

esus departed from Jerusalem, and went to the desert beyond Jordan: and his disciples
that were seated round him said to Jesus: 'O master, tell us how Satan fell through pride,
for we have understood that he fell through disobedience, and because he always tempteth
man to do evil.'

Jesus answered: 'God having created a mass of earth, and having left it for twenty-five
thousand years without doing aught else; Satan, who was as it were priest and head of the
angels, by the great understanding that he possessed, knew that God of that mass of earth

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was to take one hundred and forty and four thousand signed with the mark of prophecy,
and the messenger of God, the soul of which messenger he had created sixty thousand years
before aught else. Therefore, being indignant, he instigated the angels, saying: ''Look ye, one
day God shall will that this earth be revered by us. Wherefore consider that we are spirit,
and therefore it is not fitting so to do."
'Many therefore forsook God. Whereupon said God, one day when all the angels were
assembled: "Let each one that holds me for his lord straightway do reverence to this earth."
'They that loved God bowed themselves, but Satan, with them that were of his mind, said:
"O Lord, we are spirit, and therefore it is not just that we should do reverence to this clay."
Having said this, Satan became horrid and of fearsome look, and his followers became
hideous; because for their rebellion God took away from them the beauty wherewith he had
endued them in creating them. Whereat the holy angels, when, lifting their heads, they saw
how terrible a monster Satan had become, and his followers, cast down their face to earth in

fear.
'Then said Satan: "O Lord, thou hast unjustly made me hideous, but I am content thereat,
because I desire to annul all that thou shalt do. And the other devils said: "Call him not
Lord, O Lucifer, for thou art Lord."
'Then said God to the followers of Satan: "Repent ye, and recognize me as God, your
creator."
'They answered: "We repent of having done thee any reverence, for that thou art not just;
but Satan is just and innocent, and he is our Lord."
'Then said God: "Depart from me, O ye cursed, for I have no mercy on you."
'And in his departing Satan spat upon that mass of earth, and that spittle the angel Gabriel
lifted up with some earth, so that therefore now man has the navel in his belly.'

36.

he disciples stood in great amazement at the rebellion of the angels. Then said Jesus:
'Verily I say unto you, that he who maketh not prayer is more wicked than Satan, and
shall suffer greater torments. Because Satan had, before his fall, no example of fearing, nor
did God so much as send him any prophet to invite him to repentance: but man—now that
all the prophets are come except the messenger of God who shall come after me, because so
God willeth, and that I may prepare his way—and man, I say, albeit he have infinite
examples of the justice of God, liveth carelessly without any fear, as though there were no

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God. Even as of such spake the prophet David: "The fool hath said in his heart, there is no
God. Therefore are they corrupt and become abominable, without one of them doing good."
'Make prayer unceasingly, O my disciples, in order that ye may receive. For he who seeketh
findeth, and he who knocketh to him it is opened, and he who asketh receiveth. And in your
prayer do not look to much speaking, for God looketh on the heart; as he said through
Solomon: "O my servant, give me thine heart." Verily I say unto you, as God liveth, the
hyprocrites make much prayer in every part of the city in order to be seen and held for
saints by the multitude: but their heart is full of wickedness, and therefore they do not mean
that which they ask. It is needful that thou mean thy prayer if thou wilt that God receive it.
Now tell me: who would go to speak to the Roman governor or to Herod, except he first
have made up his mind to whom he is going, and what he is going to do? Assuredly none.
And if man doeth so in order to speak with man, what ought man to do in order to speak
with God, and ask of him mercy for his sins, while thanking him for all that he hath given
him?
'Verily I say unto you, that very few make true prayer, and therefore Satan hath power over
them, because God willeth not those who honour him with their lips: who in the temple ask

[with] their lips for mercy, and their heart crieth out for justice. Even as he saith to Isaiah the prophet, saying: "Take away this people that is irksome to me, because with their lips they honour me, but their heart is far from me." Verily I say unto you, that he that goeth to make prayer without consideration mocketh God.

'Now who would go to speak to Herod with his back towards him, and before him speak well of Pilate the governor, whom he hateth to the death? Assuredly none. Yet no less doth the man who goeth to make prayer and prepareth not himself. He turneth his back to God and his face to Satan, and speaketh well of him. For in his heart is the love of iniquity, whereof he hath not repented.

'If one, having injured thee, should with his lips say to thee. "Forgive me," and with his hands should strike thee a blow, how wouldest thou forgive him? Even so shall God have, mercy on those who with their lips say: "Lord, have mercy on us, and with their heart love iniquity and think on fresh sins.'

37.

he disciples wept at the words of Jesus and besought him, saying: 'Lord, teach us to make prayer.' Jesus answered: 'Consider what ye would do if the Roman governor seized you to put you to death, and that same do ye when ye go to make prayer. And let your words be these: "O Lord our God, hallowed be thy holy name, thy kingdom come in

us, thy will be done always, and as it is done in heaven so be it done in earth; give us the
bread for every day, and forgive us our sins, as we forgive them that sin against us, and

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suffer us not to fall into temptations, but deliver us from evil, for thou art alone our God, to
whom pertaineth glory and honour for ever.'

38.

hen answered John: 'Master, let us wash ourselves as God commanded by Moses.' Jesus
said: 'Think ye that I am come to destroy the law and the prophets? Verily I say unto
you, as God liveth, I am not come to destroy it, but rather to observe it. For every prophet
hath observed the law of God and all that God by the other prophets hath spoken. As God
liveth, in whose presence my soul standeth, no one that breaketh one least precept can be
pleasing to God, but shall be least in the kingdom of God, for he shall have no part there.
Moreover I say unto you, that one syllable of the law of God cannot be broken without the
gravest sin. But I do you to wit that it is necessary to observe that which God saith by Isaiah
the prophet, with these words: "Wash you and be clean, take away your thoughts from mine
eyes." 'Verily I say unto you, that all the water of the sea will not wash him who with his
heart loveth iniquities. And furthermore I say unto you, that no one will make prayer

pleasing to God if he be not washed, but will burden his soul with sin like to idolatry.
'Believe me, in sooth, that if man should make prayer to God as is fitting, he would obtain
all that he should ask. Remember Moses the servant of God, who with his prayer scourged
Egypt, opened the Red Sea, and there drowned Pharaoh and his host. Remember Joshua,
who made the sun stand still, Samuel, who smote with fear the innumerable host of the
Philistines, Elijah, who made the fire to rain from heaven, Elisha raised a dead man, and so
many other holy prophets, who by prayer obtained all that they asked. But those men truly
did not seek their own in their matters, but sought only God and his honour.'

39.

hen said John: 'Well hast thou spoken, O master, but we lack to know how man sinned
through pride.'
Jesus answered: 'When God had expelled Satan, and the angel Gabriel had purified that
mass of earth whereon Satan spat, God created everything that liveth, both of the animals
that fly and of them that walk and swim, and he adorned the world with all that it hath.
One day Satan approached unto the gates of paradise, and, seeing the horses eating grass,
he announced to them that if that mass of earth should receive a soul there would be for
them grievous labour; and that therefore it would be to their advantage to trample that

piece of earth in such wise that it should be no more good for anything. The horses aroused
themselves and impetuously set themselves to run over that piece of earth which lay among
lilies and roses. Whereupon God gave spirit to that unclean portion of earth upon which lay
the spittle of Satan, which Gabriel had taken up from the mass; and raised up the dog, who,
barking, filled the horses with fear, and they fled. Then God gave his soul to man, while all
the holy angels sang: "Blessed be thy holy name, O God our Lord."

22

'Adam, having sprung up upon his feet, saw in the air a writing that shone like the sun,
which said: "There is only one God, and Mohammed is the messenger of God." Whereupon
Adam opened his mouth and said: "I thank thee, O Lord my God, that thou hast deigned to
create me; but tell me, I pray thee, what meaneth the message of these words: "Mohammed
is messenger of God." Have there been other men before me?"
'Then said God: "Be thou welcome, O my servant Adam, I tell thee that thou art the first
man whom I have created. And he whom thou hast seen [mentioned] is thy son, who shall
come into the world many years hence, and shall be my messenger, for whom I have
created all things; who shall give light to the world when he shall come; whose soul was set.

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